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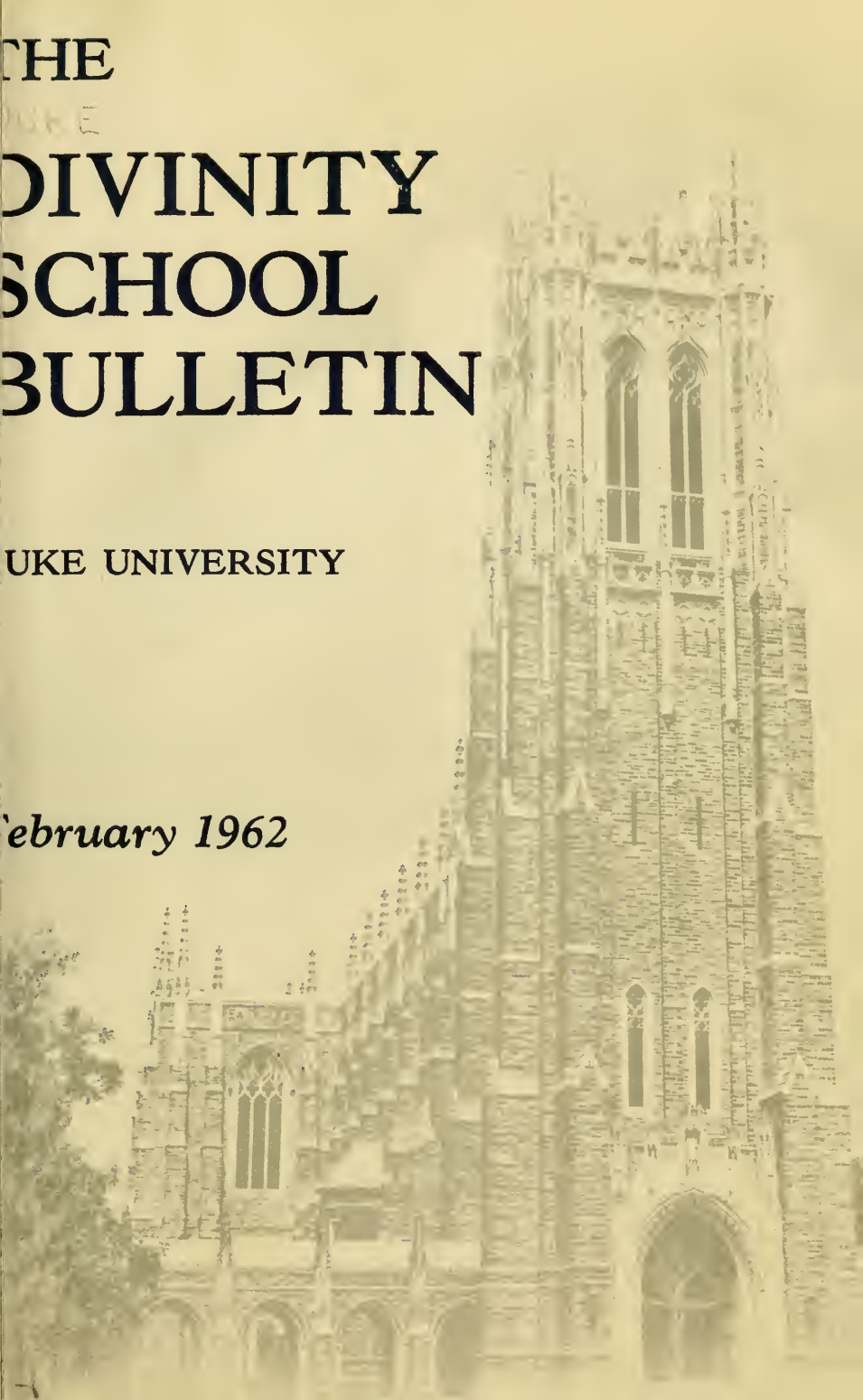

Convocation Prayer

God of Abraham, Isaac and Jacob, Father of our Lord Jesus Christ, accept our confession of praise for the creation and sustenance of all life, for glorious majesty beyond all seeing and telling, for divine love beyond all human knowing. Hear our confession of sins both individual and corporate—all most reprehensible in Thy sight. Receive our supplication for distraught humanity, affrighted and debased under the onslaughts of forces demonic and inhumane; and for ourselves, swept out from the safe harbor of Thy love into a sea of fear, greed, and hate. Be gracious unto us who accept leadership in the Church, that we may reflect something of Thy divine concern for human redemption in the midst of our own unworthy preoccupations.

Grant unto us in academic pursuits, as in the discharge of community and national obligations, a sense of purposive contemplation and active, disciplined employment of God-given powers. May we, though pressed down by human stresses, not give way to useless worry, bitterness, and recrimination. Touch us with anticipation born of divine intent, and fortitude stabilized in the overcoming victory of Thy Son, incarnate in the world.

Be merciful to age, fast-discarded in a world of chaotic change. Look paternally upon youth, at once exuberant and frustrated with the cumulative passions of an undirected era. Bring a sense of honest calling into the labors of middle age. Vouchsafe, if it be Thy will, that the world may yet prove worthy of the trust of little children. Give ear, O Lord, to humble people, the meek who wait in vain to inherit the earth.

Chasten the self-importance of all rulers and leaders that they may bear some semblance of usefulness to the world's need and thus transcend their own proud ambitions.

Drain from us all the poison of cynical hopelessness and helplessness in a world that enshrines evil and caricatures the good. Strip from us, as declared ministers of Thine, the tendency to pomposity and tragic self-importance that is our all-too-frequent badge presented before the world. May we be as wise and dedicated as Thy supervening will and our own disciplined yearnings will permit.

Be pleased to hear us as we lift to Thee the prayer of Thy servant, Anselm, that he prayed in the days of his flesh: "O almighty and merciful Father, who pourest Thy benefits upon us, forgive the unthankfulness with which we have requited Thy goodness. We have remained before Thee with dead and senseless hearts, unkindled with love of Thy gentle and enduring goodness. Turn Thou us, O merciful Father, and so shall we be turned. Make us with our whole heart to hunger and thirst after Thee, and with all our longing to desire Thee. Make us with our whole heart to serve Thee alone and with all our zeal to seek those things which are well-pleasing in Thy sight; for the sake of Thine only begotten Son, to whom with Thee and the Holy Ghost be all honour and glory, for ever and ever. Amen."

—Ray C. Petry
September 21, 1961

THE DIVINITY SCHOOL BULLETIN

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Toward Self-Improvement

"Are you taking a self-improvement course?" This actual greeting to a woman from a presumed friend surpasses "Have-you-stopped-beating-your-wife-yet?" Not only is the proper answer somewhat dubious, but the implication of the question is understandably suspect. Yet this issue of the BULLETIN may be welcomed with a similar query. A very obvious face-lifting accompanies what we believe to be substantial intellectual discourse. At their sometimes devastating, sometimes creative sessions, Committee members will contrive still further revamping—not so much to streamline as to redistribute the materials. But if "my fair lady" is to emerge more erudite as well as more modish, she will need appreciative counsel and serious dialogue (i.e. specific suggestions or articles for possible publication) from admirers and critics. "History reveals" that those who undertake external and internal "self-improvement"—and fail!—are likely to die a more rapid and ignominious death than if they had faded quietly away. In this case, as in others, the rejuvenation of "the old girl" may depend more on the reaction of her friends than on even the generosity of the Dean or the faithfulness of the Faculty.—C.L.

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The Problem of Time And The Mandate of Hope

David C. Shipley[1]

Man is a *Viator* between two Gardens—Eden and Gethsemane. The journeying is ambivalent because we do not wish to enter one and we cannot get back into the other. All the roads East of Eden are different; yet all are alike. They differ respecting contexts of time, history, and geography. They are all the same respecting their form of event and their structure of demand. The way which we take—be it the "high" way or the "low"—leads us, again and again, to the cruciality of decision-making. This cruciality is the *form* of the event. The purpose or necessity of decision-making is the actualization of some modicum of destiny in this present moment of existence. This is the *structure* of life's demand.

I—*Structure of Decision-Making and the Problem of Time*

We cannot live without making decisions, and these include quite a few big ones: all the big ones that immediately come to mind, as well as, for example, the decision that brought each of us to this School, in this place, at this time in our respective personal histories and the institutional history of this School. And, one might add, neither we nor the School shall ever be quite the same again. The event of the decision to come here was in response to a demand of life itself that we participate, responsibly, in the process of becoming—in becoming not only what we *are,* but more significantly in becoming more perfectly what *we shall be* in the unfolding of our human destiny.

Whatever the circumstances, when life precipitated the occasion for our taking responsibility for that "next-step" in our life work, as through a glass darkly, we did perceive (did we not?) structures of meaning for our lives which required a decision to leave behind all that was Prologue—or all that we thought was Prologue—and by that decision we are now HERE in this School, in this place, at this time.

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And some of you left much behind on that highway of Prologue. Time would fail should one attempt to allude to all that fills our respective, private memories of that cherished past, now left behind, that haunts us at times with its reservoir of recollections that become illusory chessmen in the perennial game of "if-ness" (if I had only decided otherwise, *etc.*). But because of that past, we are now present in *"the here"* of cruciality, finding our way, however blindly, through this year of succession into the involvements of the drama of life. And here arises the ambivalence of all roads East of Eden.

All these roads involve the problem of time and, for present purposes, the problem of time is narrowly limited to refer to that duration between the *termini* of purpose *from* which and *toward* which the succession of events called "time" occur. This is a consideration from an admittedly restricted purview, and while limited to concerns of the person and the processes of decision-making, it is *not* a wholly subjective or idealistic metaphysic of time. For those who would try to guess the orientation of the presuppositions employed here, it may be stated frankly that the Augustinian "break-through" (freeing Christian thought from any remaining thralldom to the Greek view of time as a circular succession of events) is considered creatively normative, though wholly inadequate in detailed substance, for contemporary theology. Since my indebtedness here to the work of Dean Cushman in this problem is obvious, I gratefully admit it. (*Journal of Religion,* Vol. XXXIII, pp. 254-265).

It may be recalled that for the Greeks time was wholly of "this world," determined by the revolutions of the firmament. Erich Frank comments pertinently concerning the time concept of the Greeks:

> Time itself, in their opinion, was a circle—a periodical recurring of the same, a cycle in which even the life of the human soul was involved. Just as every year the succession of the seasons is the same, so in every human life youth is followed by manhood, manhood by old age. It was thought that the whole process of nature repeats itself in ever-recurring world periods, during which the souls are reborn in ever new bodies. Thus, according to most Greek philosophers, the human soul—even though in this life it may have reached its goal —was drawn back again into the life-cycle, into a new body where it had again to live through all the misery of this world. Man, accordingly, had no definite aim, no real future. Time, to him, was essentially past. (E. Frank, *Philosophical Understanding and Religious Truth* [London: Oxford University Press, 1945] pp. 67-8.)

The significance of the Augustinian "break-through" (or *break-out* would be a more graphic figure of speech) from this theory of a cir-

cular hell of meaningless repetition has been rediscovered many times in the history of Christian thought, not the least of which is our own era. Augustine is Biblically oriented, to be sure, but his theology of *creatio ex nihilo* introduced in a profound way the perennial Christian answer to Greek pessimism, and also a Christian theology of time and history. And please note that in the *Confessions* (Book XI) Augustine expounds his view of Time by an exegesis of the Epistle to the Philippians (3:12-14):

"Not that I have already obtained this [the resurrection from the dead] or am already perfect; but I press on to make it my own, because Christ Jesus has made me his own. Brethren, . . . one thing I do, forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus."

From the exegesis of this text Augustine epitomizes a Christian view of time and propounds a new concept of history. If the world was created *ex nihilo,* it must have had a beginning and consequently a history. Creation therefore is for St. Augustine that moment in which Eternity created time. In a similar way Christ's Advent meant that Eternity again acted to create a new time—or, more properly speaking, a new creation in time. Both Creation and Redemption are absolutely unprecedented. They are unique events. Accordingly, in this view of history (that is, time filled with teleological meaning) something new may and does happen in time: something *new* that did not exist before and that in its very happening turns back everything which preceded it into the past, into something that will never again recur. History thus understood is never meaningless repetition, as apparently it had been for Plato and Aristotle. History, on the contrary, is a succession of moments capable of becoming "creative events" or, as Augustine would have it, "recreative events" bearing the touch of the Eternal in which something new enters time and, in no small measure, determines the future.

In the light of this Augustinian insight the discussion may now return to a consideration of the processes of decision-making whereby personal history is created and destiny is, for the moment, augmented. Among the elements discovered in any analysis of a decision is the factor of a goal or purpose to be attained, quite apart from the valuational validity or ontological reality of this goal. In theological nomenclature it is the *imago Dei* which functions as the human factor in all creative events of time and history. In dynamic terms, therefore, one may think of the *imago Dei* as the creative teleological imagination. In every moment of decision there is an "end" or

"goal" proleptically discerned and projected into the future. And however distorted the image or however fearfully inadequate the understanding of that goal, the decision actualizing the content of the present moment in time is nonetheless guided by that image thrown forward imaginatively into the future, and is sustained by hope: a moving hope that this present moment is NOT in vain as a creative contributor toward the ultimate actualization of that proleptic vision of destiny. In short, hope is perpetually endemic to all human creativity. Or to put it differently, without enlivening hope the wager of faith dies.

(Parenthetically, one may add that if the *imago Dei* is thought of as the dynamically creative teleological imagination, or as teleological pre-vision, then the essence of original sin as related to this dynamism is either distorted frustration of this power in its actualization of destiny, or deceptive seduction of this dynamic from its true function through false guidance of human creativity. In either case, in the successions of time life falls short of its true end or purpose; of the notion of original sin or some one of its psychological surrogates.)

In recapitulation, it may be pointed out that the structure of decision-making, as illuminated by insights from St. Augustine, reveals time as that succession of events through which the *imago Dei* actualizes decisions by the creative function of proleptically "imaging" the end, goal, or purpose of life—and hereby the dimension of original sin is not denied, but rather significantly recognized. Furthermore, the meaning of time (which gives structure to history) always participates in the future. But the creative function of the future cannot become either existentially cogent or psychologically actual apart from enlivening hope. To obliterate hope, or to become blind to hope, is to depotentiate the wager of faith endemic to all creativity. This proposition may perhaps be suggestive for further reflection.

Blindness to adequate hope *is* a state of human existence. Perhaps it may be understood, as it is by classical theologians, as the penalty for original sin as well as judgment upon actual sin. But in any case the indubitable factor of anxiety is present in all responsible living, and anxiety reflects at least the absence of an effective hope. However human salvation is defined, it cannot end with the gift of faith or be equated with faith *alone:* for faith is ordered toward hope, and hope toward love, and love toward living Christianly through grace (as St. Thomas Aquinas, among others, so clearly taught).

To refer especially to mundane affairs, how often one hears (or

asks) the question: "Was it really the right decision?" Take, for example, the decision to come to this school, in this place, at this time, with this student body and faculty. Does this academic road through Durham really lead to some ostensible realization of the Kingdom of God on earth for my life, for my school, and for the lives of those in home, church, and the whole wide world who are, wittingly or no, tied up inextricably in the bundle of life with me? Does this road lead to the actualization of those treasured values for which one would die as well as live? Is the decision to go *this* way, with all that it costs, going to come out "all right" in the end? Is it the best way, the best decision, given all the potentiality and all the weakness of my life? If only one had some assurance here—if not for myself, some of you may say, then perhaps for the family's sake or, perchance, for that of the wife who has really "gone for broke" on the vocational decision and, with all her faith, still silently asks, "Is it really going to come out all right for us in the end?"

We are really never free from anxiety over our own decisions. Luther was right: to live is to know *Anfechtung*. To be sure, quack doctors of divinity and pseudo-psychiatrists, among some acculturated Christians, do prescribe assurances to alleviate *Anfechtung*. They proffer new gimmicks for prayer, strange kinds of group dynamics, fantastic species of asceticism and fasting, and even disgustingly spurious promises respecting regular reception of Holy Eucharist—all to the alleged purpose of getting the Lord God Almighty on our side to assure a wordly victory for our heart's desire. What we want, in our blind weakness, is surcease from anxiety, some anodyne of assurance. Yet, all the quacks to the contrary notwithstanding, down deep in our hearts we know that we can *not* have this dimension of our poor human want satisfied; and the discerning among us really are inwardly, if unaccountably, relieved that this is so. The facts are that, for the Christian, neither Scripture nor sacred history gives any such finitely limited assurances.

Did King David's inaugural kingdom come out "all right"—even according to the King's understanding of its destiny?

When in Hippo, in North Africa, St. Augustine learned that mighty Rome had fallen, he assured his friends that all Romes must fall, but the City of God remains and the Church through which that City comes to earth shall stand. But twenty years later, as Augustine was on his deathbed, the Vandals tore down the gates of Hippo and occupied his monastery and basilica, and the Church, *as he knew it,* has not ever lived again in North Africa. Archaeologists surmise

where he was buried. Quite probably, the place was bombed again this summer. If the ghost of St. Augustine treads once more the streets of his beloved Hippo, undoubtedly he looks down the muzzles of the armament of French paratroopers and into the flashing black eyes of Tunisian infantrymen, for today Hippo Regius is called Bizerte. Did it "come out all right" for St. Augustine and his cherished diocese in Bizerte and in North Africa, as we usually understand these words?

On the day of his death Martin Luther, likewise, heard reverberations of arguments inaugurating the bestial Thirty Years' War between Protestants and Roman Catholics. Was Luther without anxiety concerning the relevance of his whole life's work, with its myriad of fateful decisions? Was he given, even at this crucial moment of death, the anodyne of assurance that it was going to come out "all right" for Protestantism in Germany?

Scripture and history provide no promises or assurances *of this kind* when we decide, and keep on deciding, on our particular road East of Eden. This road is indeed lacking in determinate structure, but it is not on that account utterly devoid of the capacity and fact of hope nor is a valid this-worldly assurance necessarily excluded. To find some *ground* for and some intimation of the *content* of this existentially efficacious hope is the prime purpose of this inquiry. But, first, some recognition may be given to a few of the sincere, if misguided, quests for hope extant in contemporary culture as well as the obvious abandonment of hope by the disillusioned nihilists.

II—*The Quest for Hope by the Flight Back to Eden*

The problem of time, as has been indicated previously, is for this discussion being limited to that duration between the *termini* of purpose *from* which and *toward* which the succession of events occur. The problem for this "time" or duration may be stated as follows: *How* and *where* may be found or generated that hope which is necessary for the precipitation of those decisions which create our personal history by actualizing events of decision oriented toward the fulfillment of that destiny proleptically "imaged" for the future by the creative teleological imagination of the *imago Dei?* For without hope human life, as creative living, ceases and becomes only a living death or a "death-full" living.

In the history of Christian thought there have always been those who see the teleological *terminus a quo*—the purpose from which human living emerges—as revealed in creation. This is clear enough.

Some, however, would structure paradoxically the *terminus ad quem* —the purpose or destiny toward which life, with all its decision-making, plunges forward—entirely in terms of a return to that Edenic status of relationship between Creator and creature (even though that understanding may wholly require re-mythologization for our time). The goal toward which we go is assumed to be the goal existent in Eden, *viz.,* a kind of immediate dependence upon the Creator. This places the knowledge "of" and structure "for" human life in some sort of protohistory, if not an *Urgeschichte.* Such a view has never been able long to maintain itself, for the speculative reconstruction of the paradisiacal status of such a relationship, even though beautifully mythologized, has been difficult and usually nonsensical. But this view did, and still does, spawn a curious kind of naive quest for human hope.

This is that ingenuous hope precipitated on the road East of Eden by the impulse toward flight back to psychological Eden. Oh, not back to the refuge of that state which Freud described as the decisionless security of the womb, but rather to that mythical state where, like Adam, one might claim the supremacy of the power of the Almighty Creator for the assured sustenance, protection, and security of life and its destiny. The great and powerful Creator-God, it is artlessly concluded, will be the guarantor of one's decision-making process. But this is a fragile and misguided hope. Perhaps it is not too much to say, a wholly spurious hope. As good as it sounds in theory, in practice it always fails.

One may run back to Eden, but the entrance is barred. One cannot really get in. Then arises the great doubt, perhaps as a "face-saver": Is the Creator-God in there after all? Does He really exist, now that He is so desperately needed to furnish the necessary hope for history? And before those locked gates it is possible to conjure up once more all those arguments for the existence of God: the five from St. Thomas and those added by St. Anselm and William James, to mention but a few. Indeed, there is real reason for this intellectual exercise. If, one may assert, there could be rational assurance that God IS—that the Creator-God is "really in there"—then, no doubt, He could be cajoled or shamed into saving our decision-filled destinies in order to salvage His own creation (or our part of it) from meaningless destruction. For surely God, we argue, cannot permit a final fiasco of His purpose: not if He is really God, and *not* some surd infected finitude.

But even here the mind must say "no," no matter how longingly

the heart cries "yes." Rational proof of the existence of God, the Creator, does *not* solve the *existential* problem of hope for life in this present world. Immanuel Kant saw this most clearly and tried to help. He pointed out that decision-making is meaningless without real freedom and that freedom itself is irrational and psychically impotent unless genuine and enduring worth may be actualized through freedom of decision. But he also faced the fact that death destroys any definitive assurance of such actualization, unless one can have faith in an immortality through which things may "come out all right" after death. If there is no beyond-history for our lives, faith is both irrational and motivationally impossible. But how is it possible to believe in a life beyond history if there is no God to grant such resurrectional projection? Thus, with Kant, too, one is still outside Eden, but, significantly, faced in the other direction toward another Garden.

III—*A Contemporary Alternative to the Flight Back to Eden*

Immanuel Kant had, in no small measure, demolished the arguments for the existence of God as such arguments in his day had been used to augment hope *in* and *for* history. One cannot by the conclusions of valid logic go back to the Creator-God of Eden. Arguments for the existence of that God were demolished "to make room for faith." And this faith in the noumenal God, according to Kant, generates hope by reference to a history whose *terminus ad quem*—whose elicitative goal or purpose—lies wholly beyond history in a resurrectional projection of time. This existential, this-worldly agnosticism (meant to serve noble purposes of renovation) lent itself, however, to certain widely disparate left-wing developments, all of which eventuated in nihilism. If the noumena of freedom, immortality and God (so necessary to the generation of that hope which elicits the creative decisions of faith) should turn out to be spurious myth, then the *terminus ad quem* toward which all history plunges is, in truth, a this-worldly nothingness characterized by unremitting despair. And such a mood, such a state of existence, is a profound problem and concern of contemporary life. Perhaps the poet Israel Zwangwil states it succinctly:

> The nymphs are gone, the fairies flown,
> The Ancient gods, forever fled;
> The stars are silent over-head,
> The music of the spheres is still.
> The night is dark, the wind is chill;
> And man is left alone with man.

When "man is left alone with man," the whole cosmos seems to spawn new terrors and the universe becomes bleak. Lord Bertrand Russell has long lived with the view that "all the labors of all ages, all the devotion, all the inspiration, all the noon-day brightness of human genius are destined to extinction in the vast death of the solar system. . . . All these things, if not quite beyond dispute are yet so nearly certain that no philosophy which rejects them can hope to stand." (*Mysticism and Logic* [London: G. Allen Unwin, 1951], pp. 47, 48). Russell goes on to counsel "a heroic standing on the firm foundation of unyielding despair," waiting for "the perfect quiet and perfect darkness of eternal night," or, as he elsewhere phrases it, "struggling alone against the whole weight of the universe that cares nothing for one's hopes and fears." One dare not, however, fail to note that the action of Lord Russell, which he believes to be heroic, in his "firm standing" against nuclear war is generated by the human hope that "the perfect darkness of eternal night" may be temporarily postponed for human history (by demonstrations in Trafalgar Square).

Yet many moderns, as yet uncommitted to their nascent existential nihilism—who plan when "the time comes" to fly back to the discovery of the Creator-God of Eden, incarcerated "somewhere" in the dogmas and liturgies of Judaism and Christianity, who will then underwrite the "securance" of human history—such moderns may, in truth, be trapped in their own irresponsible ingenuousness. As the late Stephen Vincent Benet slyly remarked in his *Nightmare With Angels:*

> You will *not* be saved by General Motors
> Or the prefabricated house.
> You will *not* be saved by Vitamin D
> Or the expanding missile program.
> The Fact is: You will *not* be saved.

However, we must be fair and just to the honest espousers of despair. Their anxiety for history is an honorable one. It is not wholly the result of participating in the motivations of this new age of science. Many of these are NOT *anti*-Christian; they are simply *post*-Christian, and this not entirely of their own choosing. Some have been subjected, in their experience of the Church, to what Kierkegaard called in his *Attack upon Christendom* "the most dreadful sort of blasphemy. . . . And the stupidest divine worship, more stupid than anything that is or was to be found in paganism, more stupid than worshiping a stone, an ox, an insect, more stupid than

all that is—to worship under the name of God . . . a twaddler."

But for all those who jettison the flight back to Eden because, with honesty, they consider the Biblical God to be dead, the functioning of the creative, teleological imagination continues to project structures of purpose and meaning anticipative of future attainment as a lure of hope for present responsible decisions. In this enterprise, however, unanticipated and tragically spurious distortions occur. As Dr. Gabriel Vahanian reminds us: "Once God is dead, man is deified, and is even more alone and estranged from himself. . . . He cannot even end his despair in divorcement from consciousness. . . . And he cannot avenge himself upon God, since God died first. The deification of man or *homo hominis deus* (man is the god of man), as Camus puts it, may yet show that man can avenge himself upon man: *homo hominus lupus* (man is a wolf to man)." (G. Vahanian, *The Death of God* [New York. Geo. Braziller, 1960], pp. 230, 231). The radical dilemma of the honest godless ones of our time is that every attempt to actualize meaning in history is distorted by the teleological projection of man as either a god or a wolf to his fellowmen.

IV—*That Other Garden: Gethsemane*

The attempt has been made herein to view time as the succession of events *from* an end, goal, or purpose (however inadequately discerned) *toward* an end, goal, or purpose (however unclear): *i.e.,* time is a succession of events from a teleological *terminus a quo* to a teleological *terminus ad quem.* The meaning of this succession of events in time is the clue to the definition of history. One of the problems of time, it was suggested, is the articulation of the *source* and *nature* of that hope requisite for making decisions in the face of inevitable and responsible anxiety and despair. Here, assuredly, the Gospel should find some means of communication!

In terms of the vivid imagery of the Bible the *quest* for an understanding of the originating reason-goal-or-purpose of human life—that *terminus a quo* of personal time—is depicted in the story of the creation of man. What God meant for man when He said, "Let us create man in our own image," may perhaps be elicited, figuratively speaking, from a study of Eden.

The Genesis narrative is succinctly dramatic: "So God created man in his own image, . . . male and female he created them. . . . And they heard the sound of the Lord God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the Lord God. . . . But the Lord God called to the

man, and said to him, 'Where are you?' And he said, 'I heard the sound of thee in the garden, and I was afraid, because I was naked; and I hid myself.' He said, ' . . . Have you eaten of the tree of which I commanded you *not* to eat?' The man said, 'The woman whom thou gavest to be with me, she gave me fruit of the tree, and I ate.' . . . Therefore the Lord God sent him forth from the garden of Eden, to till the ground. . . . He drove out the man; and at the east of the garden of Eden he placed the cherubim, and a flaming sword which turned every way. . . ."

The quest for our present *terminus a quo* in *Eden* is now forbidden. The flight back to Eden to find the Creator-God who shall assuage present anxiety by the proffer of omnipotent, sustentative support of human history (including one's own personal history, if not in this life then assuredly beyond history and death): *this* flight meets the flaming sword of ubiquitous doubt, and Eden is, indeed, impenetrable.

But the roads East of Eden pass another garden, a garden the *viators* mistakenly shun. In this garden human history might find, figuratively, its valid *terminus a quo,* the continuing purpose for which man continues in existence. For when the Lord God, the Almighty Creator, called in this Garden, "Adam, where art thou?" the Second Adam replied, "Here I am on the Mount of Olives by the old oil press, in the place called Gethsemane." And the Lord God must have left Eden, for He came down into that garden not as the guarantor of security and success, but as the Companion Viator on the road to betrayal and death. If we would learn something, then, of our destiny, we might listen for the silent Word of God enacted in that place. The *terminus a quo* of the new life for the new time is in Gethsemane—NOT Eden.

Our Lord, at that time, and for all the remaining hours of his life, was granted no opiate of assurance (such as we fitfully seek) that his mission was a success, or that after betrayal and death, God would see to it that everything would "come out all right in the end." No, Jesus knew our kind of anxiety; his decisions, too, precipitated overwhelming waves of *Anfechtung* mirrored in bloody sweat. But if Jesus had neither rational insight nor psychical security respecting a viable outcome of his ministry, he did have an awareness of the real presence of the living God—and, indeed, is this not the mode of the "assurance of things hoped for?" To have God with one would make it rather childish, would it not, to demand precise explication of *what* He intends to do with one, even at the moment of death?

Is it puerile to ask, "If God is with us, does it really matter where we are going?" Did it matter to our Lord in Gethsemane? "Yes" *and* "No"—and so it shall continue to be with us. Yes, it does matter, hence our human anxiety; no, it does *not* matter, hence our obedience—our care-worn, halting, faulty obedience—even as Jesus Christ has taught us.

The *Viator* through and from Gethsemane is aware that life's teleological *terminus a quo* is NOT a static, definitionally structured state of being; it is, simply, the Presence of the Living God—God with us—in dynamically energizing existential moments transcending all attempts at description and verbal articulation. What, then, is the teleological *terminus ad quem* of human history? Is it not also the Presence of the Living God—God with us—in an existence discerned now as future and equally transcending all attempts at description and verbal articulation? God is the End because God is the Beginning! And life touched in the beginning, resuscitated by succeeding touches, and ordered toward the continued touching of life by the Eternal (before and after the temporal event of death): is this not life with the Eternal, that eternal life which, for the lively Christian, is the only clue to the meaning of time and history, and the ultimate source of hope?

The crudeness of the word "touch" in this context is admitted, but all words bear some crudity when referring to the ineffable, and no doubt "silence" is the best available means of communication. Is this not the case with the redoubtable St. Thomas Aquinas, who during the last year of his life experienced a prolonged ecstasy at the altar, as a result of which he refused to write another sentence? Robert Bridges (in the *Testament of Beauty* [New York: Oxford University Press, 1930] p. 75) thus described it:

> For I rank it among the unimaginables
> how St. Thomas, with all his honesty and keen thought,
> toiling to found an irrefragible system
> of metaphysic, ethic, and theologic truth,
> should with open eyes have accepted for main premise
> the myth of a divine fiasco, on which to assure
> the wisdom of God; leading to a foregone conclusion
> of illachrymable logic, a monstrous scheme
> *horrendum informe ingens cui Lumen ademptum.*
>
> Some would say that the Saint himself held not the faith
> which universal credit compelled him to assume
> if he would lead and teach the Church. . . .
> I am happier in surmizing that his Vision at Mass

—In Naples it was when he fell suddenly in trance—
was some (disenthrallment of his humanity);
for thereafter, whether 'twere Aristotle or Christ
that had appeared to him then, he nevermore wrote word
neither dictated but laid by inkhorn and pen;
and was as a man out of hearing on that day
when Reynaldus, with all the importunity of zeal
and intimacy of friendship, would have recalled him
to his incompleted Summa; and sighing reply'd
"I will Thee a secret, my son, constraining thee
lest Thou dare impart it to any man while I live.
My writing is at end. I have seen such things reveal'd
that what I have written and taught seemeth to me of small worth.
And hence I hope in my God, that, as of doctrine
there will be speedily, also an end of Life."

The *source* and *nature* of hope in the currents of responsible anxiety amidst the decisions of time *is God alone*. But this relationship to temporal processes is no unitive mysticism engulfing the contrarieties of human living. Perhaps a much mis-used passage of Scripture will be helpful here. "Now faith is the assurance of things hoped for, the conviction [substance] of things not seen." (Hebrews 11:1, 2) Significantly the Greek word used here as dynamically related to hope—"the *substance* of things not seen"—is *hypostasis,* the precise word used by the later Fathers to denote the affirmation that God was in Christ Jesus. In the Son of Mary dwelt the fulness of God as *hypostasis;* in the decisioning of faith, also, it is not impossible that the Deity (*hypostasis*) as indwelling Spirit of the living God is our only and alone hope for history. The source of hope is the Immanent Holy Spirit of God participating within the human context of our decision-making. The nature of hope is faith's response of obedient love to that Immanent Presence.

The last words of Jesus to his disciples, according to the Synoptic account, were uttered in the Garden of the Oil Press. They are in the present tense, active voice, imperative mood: "Rise, let us be going." If we are not too far away from Gethsemane, He might even be addressing us. Then, we too, would rise, and go out into our world of obedient work. If so, the litany of joy, chanted by the saints of the ages—our true compatriots—will echo down through centuries of history and into these halls. Rise and Be Going! *Vaya con Dios!* Go with God!

Edmund D. Soper

The Dean and Faculty of Duke University Divinity School take note of the death of Dr. Edmund D. Soper on October 23, 1961, with sadness. They extend Christian sympathy to Mrs. Soper and the Faculty of Garrett Biblical Institute and express deep gratitude for the distinguished contribution of Dr. Soper to the Church and the World Christian Mission throughout a long and useful lifetime. They note also with appreciation that Dr. Soper served as the able Dean of Duke Divinity School, 1926-28, in the first two years of its operation, and that in the same period and at the same time Dr. Soper occupied the position of University Vice-President in charge of student affairs. While there are no members of the faculty still active, who served with Dr. Soper in the period of his administration, and only two of the faculty are still living, namely, Professors Emeriti Hersey E. Spence and Frank S. Hickman, the solid foundation and high educational aims of the Divinity School were established under the leadership of Dr. Soper. The Dean and Faculty of the Divinity School therefore acknowledge a debt to this deceased leader and, understanding that his contribution to Church and education were far wider, give thanks for the vision and sound service that he rendered here. Educator, churchman, administrator, missionary statesman, Dr. Soper's life and work is a monument to the glory of God and the service of humanity.

The Dean and Faculty of
Duke Divinity School
November 8, 1961

Religion in the Liberal Arts

James L. Price

Chairman, Department of Religion

A two-semester course of study in religion will continue to be an essential part of the curriculum taken by all candidates for the Bachelor of Arts and Bachelor of Science degrees of Duke University. This traditional feature of Duke's liberal arts colleges was reaffirmed in a series of actions taken during the Fall Semester by the Undergraduate Faculty Council.

The recent decisions were occasioned by a recommendation of the Curriculum Committee that the present "uniform course requirement" in religion be eliminated. This recommendation was contained in a report which considered the entire program of instruction in the undergraduate colleges, exclusive of the engineering and nursing schools, and which was the conclusion of a study initiated by the University Committee on Long Range Planning in February, 1959.

For a full year the Long Range Planning Subcommittee on the Undergraduate Colleges, under the chairmanship of Professor Harold T. Parker, studied the curriculum. Its recommendations were reported to the Undergraduate Faculty Council in February, 1960, at which time the University's Curriculum Committee was given the report for restudy and implementation. The Subcommittee's report (commonly referred to as "The Parker Report") had recommended that the present requirement in religion be retained. But the Curriculum Committee decided that this requirement constituted "an unqualified restriction on the student's choice of subject" and recommended that it should give way "to a series of alternatives in which student preference could be expressed." This proposal was held to be consistent with a principle applied to the areas of the foreign languages, the natural sciences, the social sciences and history. The only exception was to be English 1-2, a subject to be required of all students.

It was recommended, therefore, that the introductory studies in religion be grouped with other courses classified as "the humanities." From this area, all students would be required to complete two, year-long studies from a selection of courses grouped as follows:

1. Literature (of all languages)

2. Values (philosophy and religion)
3. The Arts (art and music)

Students would be required to choose a year's course in each of two of the above groups. For example, a year's course in American literature and a year's course in the history of music would satisfy "the humanities requirement."

The statement which follows was written after extensive conversations with colleagues in the University, most of them, but not all, teachers of religion. In all candor it should be said that the outcome of the ensuing debate in the Council did not rest solely upon the merits of the argument, but upon the counter statements and remarks from "the loyal opposition."

* * * * * * *

"Since the inception of the undergraduate curriculum studies, the Department of Religion has endorsed enthusiastically the general aim and many of the specific concerns exhibited in these studies. We wish to acknowledge our gratitude to and respect for our fellow faculty members who have given so much time and thought to these matters of our common responsibility. It has been gratifying to us that the reports of the Parker and Curriculum Committees have stressed the opportunity which Duke now has of admitting better prepared students. We agree that the uniform course requirements should be restricted to those areas essential to the cultivation of civilized persons, so that our students may become engaged sooner in a more thorough study of their major and related fields. We commend those steps which are proposed for the improvement of the quality and standards of junior and senior work, and especially the programs for majors and graduation with distinction. But there is one aspect of the proposed curriculum which causes much concern among us. In the statement of the uniform course requirements there is the recommendation that there be no 'unqualified restriction of the student's choice of subject' in the humanities. This area of study was described in the Parker report as giving us 'things of value both in their own right, and as an aid to understanding ourselves and thereby achieving more wisdom.' As a faculty, are we ready to say that in this vitally important area we know of no single subject the study of which is essential to our image of 'the civilized person'? This question touches upon the fundamental philosophy of the curriculum. Within the context of this concern we ask that careful consideration now be given to the proposal to eliminate the present requirement in religion.

"It is important that this statement include a brief description of the basic content and purpose of those religion courses which presently fulfill the uniform requirement. The principal option is a two-semester historical and critical study of that literature which originated and sustains the Hebraic-Christian tradition of the Western World—the Old and New Testaments. There is a popular alternative sequence which fulfills the requirement. It canvasses in a more selective manner the same Biblical literature in one semester. In a further semester, the scriptures of several of the major non-Christian religions are examined. Our students, therefore, study first-hand the normative literature of their own religious heritage. And they are given the opportunity to study, with equal seriousness, the classical sources of other major religions of the modern world.

"It should be obvious that the present requirement in religion is not met by 'a general introduction' to the study of religion as one of a number of subjects representing, so to speak, 'a mode or style of thought'. Our primary purpose is to assist the student in understanding the teaching of the Bible, the questions it poses relative to man's nature and the meaning of his life. We also provide the opportunity for students to acquire a similar understanding of the major non-Christian religions through the study of their scriptures. We are persuaded that there are no real equivalents for these studies in the present curriculum. There is, of course, no desire on our part to proselytize members for any church or to impose upon students prescribed types of belief or actions, although we do not hide our personal convictions nor the reasons for holding them. In view of this nation's religious pluralism, there is no place for the teaching of a dogmatic, sectarian religion in the liberal universities of America today—even in a university which maintains its denominational affiliation.

"In the remainder of this statement we offer several reasons why the present courses in religion have a legitimate and essential place in the core curriculum of the colleges of Duke University:

"1. A minimum literacy with reference to the Bible is requisite to understanding the intellectual heritage of the Western World in its manifold cultural expressions. The influence of the Bible upon literature and the arts, particularly the Biblical views concerning God and the nature and destiny of man, is without parallel. It is important to note that many of the quality colleges of national stature are today acknowledging this fact in their curricula.

"Any university worthy of the name accepts the responsibility for

conserving and transmitting the total intellectual heritage of man, but the recognition is gaining force that the liberal arts colleges of America have a special responsibility to transmit the so-called 'great tradition of the West.' Harvard, Columbia, Chicago, Princeton, Wellesley, Amherst, Oberlin, Claremont—to name a few colleges—now require courses which focus upon literatures that portray the commanding heights of the cultural panorama, and that record those formative moments in history which have had a lasting influence upon the minds of men. A large number of these courses include major books of the Bible, not simply because they are judged 'great literature,' but because they set forth in their classic forms the beliefs of Judaism and Christianity, religions which have produced massive social institutions of indubitable cultural importance. To exclude the religious dimension of the great tradition of the West is to distort that tradition, and to limit a student's capacity to understand himself and his world.

"We do not contend, however, that the courses which fulfill the present requirement in religion at Duke serve the same purposes as the 'general humanities courses' in other universities which delineate the Western tradition. Rather, our requirement is more concentrated and less comprehensive. It engages our students in 'a live discussion and thoughtful appraisal' of some of the most important, perennially creative literature of the Western World. It is a study of depth. It avoids the superficiality and dilettantism to which 'general humanities courses' are often susceptible.

"Do we wish to make it possible for students to be graduated with a bachelor's degree from this University without this study of the primary source of our Hebraic-Christian tradition? Do we wish to require no course of all students in the liberal arts and sciences which examines the ideological bases of our intellectual heritage in the West? At the very time when many of the greatest liberal arts colleges of our country are re-emphasizing the cultural values intrinsic to our heritage, are we proposing to eliminate the only 'values course' presently required of Duke Students?[1]

"2. A critical and discriminating study of the Old and New Testaments provides the student a synoptic frame of reference by which he is helped to interpret and order the total range of his intellectual encounters and moral problems in college. Some persons consider

[1] (Note that the Curriculum Committee classified the humanities subjects as, 1. Literature, 2. Values, 3. The Arts.)

this integrative personal function of a serious study of the Bible the most crucial justification for its inclusion in the curriculum.

"Few students bring from home and church a religious faith sufficiently strong to serve as the continuing basis for moral responsibility as a campus citizen, and as an inspiration for integrity in scholarship. Recent studies of campus life in America have borne out this conclusion. We who teach religion know that the great majority of our students are not content with illiteracy in a matter so important to their lives and to their understanding of others. They know that they have a disreputable comprehension of their formal religious heritage. They grow restless and uncertain when they mature intellectually in most areas, yet gain no corresponding sophistication concerning the grounds for their self-avowed faith. Our experience supports the conclusions of Professor Allport and members of the Department of Social Relations at Harvard: in the lives of many college students today a need is felt for 'a satisfying religious orientation.' Is it not reasonable that this need would be met first of all by a serious, scholarly study of that orientation with which the overwhelming majority of our students are provided when they come to Duke—an orientation they have more or less accepted as their own? We have watched students awaken to the realization that an academic study of the Bible can help them towards the integration of the whole of culture, can broaden the horizons of their understanding of other persons, and help to bring unity to their life purposes.

"A large number of quality colleges are today accepting the responsibility for confronting students with their religious heritage, forgotten or misunderstood, in such a way that students became well-informed about it. Many of these liberal arts institutions cannot commit themselves to the Biblical teachings as normative. But they have considered it an essential part of their educational responsibility to see that students committed to their charge have the opportunity, within the context of the core curriculum, to judge whether or not the Hebraic-Christian image of man is a valid and viable option.

"The Curriculum Committee's proposals imply that this responsibility is not of such magnitude as to require our students to study religion. Indeed, as you know, the proposal is that English 1-2 be the only subject specifically required. What, then, is implied in the nature of the other requirements? That it is only essential that students be skillful in languages, regardless of what ideas they communicate? In scientific methodology, regardless of the purposes

served by scientific theories and skills? Is it only important that the B.A. students take two, six-semester hour courses in the Humanities, preferably 'courses which provide a good general introduction for the student who is not to be a specialist in these areas'? We do not wish in any way to disparage the courses which are grouped under 'the Humanities', nor presumptuously to pass judgment upon their value. But is it proper to consider that a common purpose is served by them all?

"The objectivity and fairness which the proposed curriculum contains is attractive. It is implied that our central business is to cultivate the intellect, to examine facts, not to afford our students a basis for value judgments. But the question remains: are we willing to equip men and women with a knowledge that is power and with tools, and to require of them no study which relates specifically to the uses or goals of this knowledge? In a day when the moral control of power is a most crucial issue, is the University abdicating all responsibility for dealing directly and positively with this problem in its required program of instruction?

"3. The third and final point in our case relates to the distinctive character of Duke University. This institution has had a long-standing commitment to honor and commend to each student generation the Christian faith and life. This commitment, set forth in 'the aims of the University', has attracted a large measure of the support which has undergirded this University in its growth towards maturity.

"It would be fallacious, as well as foolish, to pretend that 'the affairs of the University' have always been administered to the end that there prevail 'a Christian love of freedom and truth.' The historic speeches and other monuments which enunciate the religious ideals of Duke may represent for some persons no more than archaic remnants of our legacy from the past. But to retain the study of the Bible in the required curriculum of its colleges is, we believe, neither a 'cultural lag' nor a roadblock to progress. Rather it is a continuing witness to the faith that there is something in our heritage which exerts an even greater 'civilizing influence' upon men than higher education itself.

"By requiring a serious, systematic study of the Biblical literature in its basic curriculum, Duke continues to implement its 'aims' which assert a faith in 'the eternal union of knowledge and religion.' Students are confronted with the normative literature of a religious heritage broader than the Christian Church itself—the heritage from which

Western religion, in all of its pluralistic manifestations, continues to draw its inspiration.

"There are, of course, more ways than one to foster the religious aims of Duke University. But the present requirement in the core curriculum of the colleges provides a tangible and fitting expression of these aims. Indeed, the removal of the religion requirement may raise a suspicion among students, alumni, parents, and other supporters of the University that we no longer mean what we say about our aims in the Undergraduate Bulletin and in other widely circulated publications.

"Our conclusion is no wistful glance to an era that is passing. We wish to go on record as believing that if, by its action, this faculty declares that the study of religion no longer has an essential place in the undergraduate curriculum, we do more than renounce something of immense value in the intellectual heritage of Trinity College and Duke University. We forfeit something which today contributes a measure of distinction to its program of instruction. And we diminish the positive impact of this institution's ideals upon the lives of its students in the future."

The Pharisee and the Publican

Richard A. Goodling

"*Walls of Separation*"

Characteristically, Jesus' parable of the Pharisee and the Publican presents its intent in simple, direct language. According to St. Luke, "... here is another parable that he told. It was aimed at those who were sure of their own goodness and looked down on everyone else." (The New English Bible)

Usually one's interest is drawn, as Luke tells us Jesus intended, to the contrast in attitude of the Pharisee and the Publican concerning their own felt righteousness: the self-appointed righteousness of the proud, presumptuous Pharisee, rejoicing in his self-assigned goodness; the self-confession of the sincere Publican, grieving over his loss of goodness. These contrasting attitudes are engraved in one of our general prayers of confession: "If we say that we have no sin, we deceive ourselves and the truth is not in us, but if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Apart from this contrast in righteousness and the lesson it has for "those who were sure of their own goodness and looked down on everyone else," there is another aspect of the parable that has intrigued me. This has to do with the relationship which existed between the Pharisee and the Publican on the one hand and, on the other, the congregation or community of which each was, presumably, a member.

There is little in the parable which speaks directly to this, so I use the parable only as background for my exploration of this relationship. We are told that the Publican stood afar off, dramatizing his felt isolation. We are left to speculate about the Pharisee. I had always pictured him as standing down front, positioning himself where the acoustics were best. I discovered in reading the New English translation that there is some doubt about the prayer position of the Pharisee. Certainly it is understandable that he probably prayed *with* himself. His prayer hardly seems to have been a sincere conversation with anyone else. But the Pharisee may also have been standing *by* himself as he prayed.

And yet, whether the Pharisee prayed by himself or in the hearing

of others, it is apparent to me that he, like the Publican, had his wall of isolation. In each case, whether it be the pretense of righteousness which characterized the Pharisee or the more specific cataloging of sins by the Publican, we are prone to think that these walls of isolation were of their own doing. And in part they were. The Pharisee, in pretending a righteousness that he did not possess, had to stay aloof from the honesty of the Publican lest he see himself, and from the close scrutiny of the congregation lest others see him. The Publican by his social and personal sins had cut himself off from centers of trust and respect within himself and within the community.

But it seems to me that the community may also bear responsibility for continuing the walls of separation which existed, whether the walls separated it from those who pretended, or from those whose sin is more direct. The community, I believe, has a stake in making sure that the Pharisee is and remains a Pharisee, that he stand aloof in righteous pretense rather than become one of them. At one of the meetings of the Institute For Advanced Pastoral Studies, of which Reuel Howe is Director, laymen were asked, "What images do you have of the clergyman and his role?" "Ministers," they said, "tend to retreat into their roles." "Why did this happen?" All agreed that laymen themselves may force ministers into separateness by the expectations they have of them.

We all become victims of these expectations, whether as ministers or laymen, as teachers or students. Questions must *always* be sound, intelligent questions. Answers must *always* be faith answers. We become victimized in at least two ways. First, we have to pretend what we are not, thereby forced into a falseness within. Secondly, our relationships with others become robbed of sincerity. It is mainly the falseness in us which moves out to meet little more than falseness in others.

Fear erects and maintains the walls of pretense. Fear keeps the walls from crumbling. As one cynic put it, "The art of living is the art of concealing one's own original fear, while at the same time exploiting the fears of others." Perhaps the Pharisee learned to pretend from the reception which the Publican's confession received in the community! The community is frequently disturbed by the Publican's confession. It may ask that the confession not be given or, if it is given, it may use the confession against the person. Sometimes, as in the case of the woman caught in adultery, the community comes only with stones. And when its conscience does not permit the

stones to be thrown, it goes away, and there is no forgiving and restoring community.

What are we to the other person's pretense? What are we to the other person's sincerity? There are those who erect barricades, dig ditches and throw up walls. There are those who pull down the barriers and make the way smooth. And when it is our turn, which of these are we for the other?

"*The Community of Faith*"

Yesterday I spoke of the Pharisee and the Publican and the walls of separation which existed between them and their community. I suggested that the community shared with the Pharisee and the Publican responsibility for continuing the walls of separation, whether it be in the face of pretense or of confession.

Today I would speak of the parable in terms of faith rather than in terms of righteousness. Faith too has its pharisees and doubt its publicans. This analogy is not a perfect one, of course. Faith has its sincerity as well as its pretense, and doubt has its sincerity as well as its cynicism. Sincere faith seldom disturbs either the person of faith or his community. It is the person who pretends a faith he does not possess who is in a precarious position. He holds himself aloof from the doubters lest he be disturbed by their questions, and from the community lest it find his faith lacking. And doubters, like sinners, are not considered desirable members of the community. Their expressions of doubt can be profoundly disturbing. The community is, of course, on the side of faith, for it knows the pain of doubt. It desires faith, but it is willing at times to have pretense, and even to encourage it, in the continuing battle against doubt, which it associates with despair. Faith, like righteousness, is a desirable commodity in our market place. Certainly faith seems easier to pretend than righteousness. The tests of faith are typically those of saying, whereas the tests of righteousness are typically those of doing. Saying is easier than doing. And saying and doing can be pretended when being is not possible. Then, too, righteousness has its safeguards against failure. We are not afraid of our failures to achieve righteousness. No one is actually expected to achieve righteousness. Righteousness is bestowed rather than earned. The one who fails to achieve righteousness is offered hope. But faith has no such safeguards. The one who fails to achieve faith is lost in loneliness and despair.

I have gained the impression over the past two years that the Com-

munity of Faith which is The Divinity School is not always the Community of Faith which those who come here expect it to be. Sometimes, indeed, I have the impression that it turns out to be quite different. For some, disappointingly different. I wonder if the following do not express the attitudes with which many come. Some come to have faith strengthened; some come to replace a pretended faith with genuine faith; some come to replace doubt with faith. These are understandable attitudes and expectations. But frequently the insistence is that these be accomplished by removing doubt. If we were to make a community of these expectations and this insistence, it would become a community unable to tolerate doubt. Our efforts would be directed toward driving doubt out, or underground, to drive off doubters, or at least to make them pretend loyalty. To me this would be a Community of Pretense. This kind of community, it seems to me, is in opposition to the Community of Faith.

Paradoxical as it may sound, the aim of the Community of Faith (unlike the Community of Pretense) is to insert doubt rather than to remove doubt from issues of faith, so that faith may be faith, not a pretense, a formula, hearsay evidence, or conforming behavior. I have taken two sentences from Daniel Day Williams' new book, *The Minister and the Cure of Souls,* and have added to them in order to say four things about doubt and the Community of Faith.

First, the reality of doubt is the continuing counter-theme to the search for theological knowledge. This is difficult for the non-theological community to understand, that doubt is deliberately introduced, that doubt issues are tools without which the search for theological knowledge would be impossible.

Second, the Community of Faith into which the Christian is initiated bears within its collected memory a struggle against doubt. These historical doubts are those with which the collected experiences of the Church has had to deal. As the individual remembers earlier conflicts and is shaped by them, so the Church, as the Community of Faith, remembers its struggles with doubt and is shaped by them.

Third, the Community of Faith carries on a continual controversy over the meaning of the faith. Those who enter the theological community enter a community of dialogue between doubt and faith. It is more than an historical dialogue, although we might wish that the dialogue were happily concluded. It is a current and continuing dialogue. Otherwise, faith would be a conventional and dead remnant of former experiences.

Finally, the Community of Faith is therefore a community of

courageous seekers wherein its members risk the perils of doubt in order to fashion faith anew, not by excluding doubt, but by accepting doubt into the fabric of faith.

There are responsibilities to be sure. Both the genuinely faithful and the pretending faithful must give up the safety of unquestionable conviction to participate in the dialogue between faith and doubt. The genuinely faithful have the added responsibility of patiently accepting the doubters, remembering their own struggles with doubt issues. The pretending faithful must, with courage, face doubt issues, and, together with the genuine doubters, face the experiences of distrust which enslave them in doubt. The cynic doubters have the responsibility of facing their destructiveness and rebellion which destroy that which they seek. The Community of Faith has the responsibility of providing the theological knowledge, the attitudes of understanding and love to free its members to risk doubt, and the experiences of trust which the doubters lack. In such a Community, those who receive, receive far more than they give. By such is the grace of God made known unto us.

The Refiner's Fire

David Jarvis

(David F. Jarvis, II, a senior from the Virginia Conference, is President of the Student Government Association. This meditation was given in York Chapel on December 14, 1961.)

"But who can endure the day of his coming, and who can stand when he appears? For he is like a refiner's fire . . . and he will purify the sons of Levi and refine them like gold and silver, till they present right offerings to the Lord." (Malachi 3:2-3)

The prophet was speaking to a generation not unlike our own,
for in the ebb and flow of Israel's uncertain history
it was inevitable that disillusionment should follow
the unrealized hopes of a New Age.

You will remember that they had suffered the exile;
then, back in Jerusalem, the temple had been rebuilt.
Men like Haggai and Zechariah had even prophesied
the fall of the conquering Persians.

But for all these fond hopes, it was a winter of discontent.
The summer was past.
The harvest was ended;
and they were not saved.
Somehow, the fortunes of Israel didn't seem to be commensurate
with her position as the people of Yahweh.

The time had long past when they had looked forward to
the day of worship with the song of their fathers,
"I was glad when they said unto me,
let us go into the house of the Lord."
Indeed, there was an atmosphere of religious boredom.
These discouraged ones had grown dull to their faith.
And if there was a song in the air,
they did not hear it.

But who do you suppose were the leaders of this "second generation Judaism?"
Well, they were the sons of Levi,
those men of Israel who long before had been singled out by Yahweh

as the priests,
the ministers if you will,
those charged with holy places and holy rites,
with sacrifice
and offering
and instruction.

It was they who were saying of their priestly work,
"What a weariness this is!"
It was they who had caused many to stumble through their unenlightened instruction.
It was they who let their decisions be influenced by considerations of prestige
and power
and wealth.

Then, in some imaginary Jerusalem Divinity School—
where these things were not taught
but where somehow they were learned—
we may well have found a student body of young Levites
very concerned with a formulation of the meaning of *community,*
but much less concerned with getting to know one another.

We might notice them in fervent attendance upon their services of worship,
but sitting beside people whose names they did not know,
whose lives they had not shared.

And so we would not be surprised when we found
the spirit of discipline turned to the spirit of "just getting by,"
or the love of brother transformed into the subtle outcroppings of jealous hearts,
or true knowledge become false intellectualism,
or the search for truth an uninvolved fact-finding of one already learning to say,
"What a weariness this is!"

And we would weep, for we would know
that these are the ones whose holy task it would be
to rekindle the fires of faith in the hearts of a discouraged people.

And we would cry out, for all too soon we would recognize
that this is our age,
that in truth we are the sons of Levi!

But into this picture of despair the prophet sends a ray of hope.
There will be an age when the Lord will come to ransom captive
Israel.
There will be a day in which the sons of Levi
will once again make right offerings unto the Lord.

And immediately we race across the four centuries that
separate Malachi from Luke, to call into our mind's eye
the whole image of the miracle that began in Bethlehem:
angels
shepherds
sages. . . . a journey
a manger
a star.
And we sing out, "Joy to the world!"
For here is the answer to all our despair!
Here is God's grace freely given to man!
Here is the Word made flesh,
love manifest,
God with us!
And just for an instant we catch a glimpse
of the full meaning of the Incarnation.

But then, in the presence of the Christ Child
and Christmas carols
and silver bells
and tinsel
and rushing crowds
and unfinished term papers
and too many meetings
and financial difficulty
we find ourselves unable to confess any permanent joy.
"There is a song in the air. It inspires me;
but it does not go with me.
God's grace is but a doctrine. . . . His love a definition.
And after this interlude of inspiration and vacation
I must get on with finding facts!"

Could we have forgotten that the cattle stall of Bethlehem
holds both grace
and truth?

Is it possible that when the Word is made flesh
and we stand in the presence of Absolute Goodness

we stand both loved
and judged?

And is not the Advent, therefore, the coming of one who not only
inspires our lives to love and faith
but purifies and transforms them,
who disciplines them,
who takes away the dimness of our souls that we
might have the opportunity to rekindle the fires of faith
in the hearts of our discouraged people?

Listen once again to the prophecy:

"But who can endure the day of his coming, and who can stand when he appears? For he is like a refiner's fire . . . and he will purify the sons of Levi and refine them like gold and silver, till they present right offerings to the Lord."

Our Divinity School community is neither gold nor silver,
but an alloy.
Is it, then, possible for us to survive the day of His coming
and not open our lives to one another?
Can we really endure the advent of Christian brotherhood
and still pretend that professor and student have a proper relationship
only in the classroom
or that student pastor and campus resident
have nothing to share with one another?

Our individual lives are neither gold nor silver,
but alloys.
Will not the coming Christ subject us to the uncomfortable
experience of having our apathy revealed and transformed?
And will not our insensitive indifference
toward our brothers' unexpressed needs
be met with the judgment of the love of Christ,
who refines our ministries, making them full and real?

Malachi's day was not unlike our own, and the priests were our kin.
Into darkness came a message of light,
"Joy to the world, the Lord is come!"
But at this Christmas season let us
dare to think,
dare to hope
that He is come to purify the sons of Levi!

AMEN.

On Theological Enrollments

The subject which received most searching and protracted discussion at the recent annual meeting of the Association of Methodist Theological Schools in Cincinnati was the downward trend in the number of seminary students in training for the Christian ministry. In December, 1960, the American Association of Theological Schools, embracing a membership of all accredited theological schools in the U. S. and Canada, reported a decrease of enrollment for all schools of 5.3 per cent as compared with the enrollment of 1959. While the Methodist theological schools actually showed an over-all increase of enrollment in 1960 of approximately five per cent, this year the twelve Methodist schools joined the national trend toward decline by showing a decrease of four per cent as compared with 1960.

Some of the presidents and deans of the AMTS spoke of the situation in tones of gravity and sober realism, urging clear-eyed recognition of the hard times to come with reference to the Church's ministry. Some constructive efforts were suggested and some implemented.

It is of course to be recognized that the newly-established theological schools of Methodism, which show, of course, a very marked percentage increase in enrollment, have done so at the expense of the older schools. Of the older schools only Wesley with a 4.6 per cent growth and Duke with 6.5 per cent show an increase of enrollment. In general, then, the introduction of three new schools, including Southern California at Claremont, has effected a redistribution of available total student enrollment yielding substantial losses to some of the older schools. At the same time the fact cannot be ignored that there was among the Methodist theological student population a loss of four per cent for the year 1961.

To this fact another may be added. In the summer of 1959 the Department of Ministerial Education of the Methodist Church reported to an assembly of representatives of Methodist theological faculties gathered in Nashville that a recent study of pre-ministerial college students revealed that the academic standing of the group as a whole ranged about the "C" level. Figures for the sciences and the other professions are not available at this writing, but a "B" will not suffice for admission to most medical schools, and certainly less

than a "B" will not afford entrance to ranking law schools. There are certainly almost no schools of theology in North America where a "B" average is mandatory for admission, although there are a very few schools in which a "B" average predominates among admittees.

Comparatively speaking, then, the question before churchmen and the Church is two-fold: There is not merely an apparent decline in the quantity of ministerial candidates; there is the perhaps even more alarming level in the academic quality of young persons offering themselves for theological training and ministerial orders, as compared with those entering other fields and professions.

All of this is somewhat more than mildly sobering when, according to official statement, we are informed that in the quadrennium 1960-64, and in the Southeastern Jurisdiction alone, 897 new ministers are needed annually to replace those who retire or die. And whereas between 1944 and 1960 the number of "supply pastors" in the same Jurisdiction increased by 100 per cent, the increase in the number of "fully effective" ministers was approximately 30 per cent for the same period. The decline in quantity of seminary students today suggests an even more rapid increase in the number of "supply pastors" as compared with "fully effective" ministers tomorrow. The leveling off of quality in seminary candidates, conjoined with the increasing dependence upon the "supply pastor" throughout the Methodist Church, suggests an increasingly pedestrian quality of ministry throughout the whole fabric as the prospect of the future. What's to be done?

* * * * * * *

Professor and Mrs. Hersey E. Spence have sustained valiantly the burning of their home on Hope Valley Road. The home burned to the ground, presumably from chimney sparks, on the evening of January 31. By prompt discovery of the fire and the help of neighbors many possessions, some furniture, the fine portraits of both Professor and Mrs. Spence, together with some clothing and books, were saved. Inadequate water supply rendered the firemen powerless. Former students and many friends will be comforted to know that both Hersey and Mrs. Spence sustained this shocking loss with accustomed poise, and were the next morning cheerful of mind, Hersey quite capable of his lovable and whimsical sallies. Nevertheless it is a grievous loss, and all who have known and loved Hersey and Mrs. Spence will share their sense of unwanted homelessness in these their late years.

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The father of Professor Stinespring, Mr. Joseph Mitchell Stinespring, died on Thursday, February 1, in Duke Hospital. Mr. Stinespring, a retired merchant of Harrisonburg, Virginia, had been a resident for some time of the Methodist Retirement Home in Durham. He was of advanced age and was stricken suddenly. Services were held in Durham and burial took place at Harrisonburg, Virginia. Mr. Stinespring was a member of the First Church of the United Brethren of Harrisonburg. Former students of Professor Stinespring will wish to join the Dean and Faculty in expression of deepest sympathy to Professor and Mrs. Stinespring.

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Professors McMurry S. Richey and William H. Poteat are on sabbatical leave during the current spring semester. Dr. Richey will be in residence much of the time at Union Theological Seminary, New York, pursuing study and research. The Poteat family will be in residence in Oxford, England, with plans for study and travel in Spain and Italy during the summer.

Robert E. Cushman

FOCUS ON FACULTY

(Since more than a dozen men have joined the Faculty of Duke Divinity School in the past five years, and since a frequent request from Alumni to the BULLETIN has been for introductions to these men, we begin with this issue a series of New Faculty cameos. We have asked these colleagues, beginning in alphabetical order, to share with us something of their life and thought, but whether they choose to emphasize biographical details, personal credo, or theological perspective, that option itself may be revealing.—EDS.)

HUGH ANDERSON, Associate Professor of Biblical Theology:

I came to Duke with my wife and two sons, then aged eight and nine, in September, 1957. In February, 1958, we had a daughter born to us here. She enjoys the privilege of possessing dual nationality, American-British or British-American, whichever way you look at it. At any rate we feel we have a little stake in the future of this country.

The first year at Duke was rough going. Perhaps only those who have personally experienced the contrast between a European and an American university can know the kind of adjustments involved in changing from one to the other. The kindness and charity of some fine new friends helped us to weather the storm and to become acclimated, as you say here. The initial ordeal past, we have been very happy as a family in the precincts of Duke, and in America generally.

Casting back through the years now, I recall for you that my boyhood was spent in a coal-mining area in the west of Scotland in the late 1920's, that era of economic unrest, unemployment, social distress and poverty. In such places were sown the seeds of the silent social revolution that has since taken place in Britain. I remember vividly the agonies of these days, and the dreams of the working men, amid the squalor, of a new morning of equality and fraternity—a morning slow to come. "If the vision splendid tarry, wait for it, for it will surely come." I remember the miners' lads gathering up their miserable little sacks of ashes from the coal bings (sic!) to keep the home fires only just burning against the winter's cold. I can see now how formative were those years. I believe that any form of Christi-

anity that is not fired with social concern and zeal is a spurious thing, or that any expression of the Christian message that does not fearlessly address itself recurrently to the rampant social, economic, political and international problems of the day is a betrayal of the prophetic role to which the holy ministry commits us.

Reared among so many under-privileged, I myself enjoyed the privilege of receiving a good education in the old Scottish tradition. I was a "bookish" sort of boy. At Kilmarnock Academy it was my happy lot to begin to read early in the Classics. I sat at the feet of a learned man, who quoted Homer or Virgil with no less facility than he did the New Testament. He became a "lamp unto my feet" in guiding me towards the ministry of the Church.

At the tender age of 16, I went up to the University of Glasgow, somewhat overawed by the augustness and austerity of these ancient halls of learning. By my time as a student some of the great ones who had added luster to the Glasgow tradition—Macneil Dixon in English Literature, Gilbert Murray in Classics, and A. A. Bowman in Moral Philosophy—had passed from the scene. But their successors, my own teachers, were no underlings: William Rennie, expert in the comedies of Aristophanes; H. D. F. Kitto, scholar of the Greek tragedians; W. B. Stevenson with his encyclopaedic knowledge of the Semitics field; and Oliver Franks, the philosopher, later to become British Ambassador to the United States.

In the 1930's the vast majority of the students in all four Scottish Universities were—forgive the paradox!—almost militantly pacifist. I was glad to be a youthful camp-follower in the pacifist movement. Ironically most of my senior fellow-pacifists were gone to the war by 1939, and more than a few did not come back. The course of history since then has not given me any reason to alter my earlier fundamentally pacifist position. I have never been able to subscribe to any theory of a "just war." Acknowledging the relativity and imperfection of even our highest ethical judgments, particularly in an age of turmoil like this, I still venture to think that it is illusory and no part of genuine Christian realism to suppose that nuclear stock-piles can be everlastingly a deterrent to world conflict.

My formal education for the B.D. degree consisted of a rigorous and intensive training in the classical disciplines of Bible, Ecclesiastical History, and Systematic Theology, with only the very minimum of Practical Theology. I have no regrets. I owe more than I can tell to the noble example of extraordinary learning, piety, humility, and simplicity, set for his students by the late Dr. A. J. Gossip,

probably the greatest prince of the Scottish pulpit in the last sixty years and more, and a good deal also to my New Testament Professor, G. H. C. Macgregor. Extra-curricular-wise, in my student days, I was delighted to have a place on the University Golf Team. Gossip used to tell us: "Gentlemen, you owe it to 'brother ass' and to your congregations to spend at least one day of the week on the golf course." Not a bad philosophy! At any rate some hobby is desirable for ministers as an antidote to the hypertensions of the age and of the calling.

On completion of my B.D. I went to serve as a Chaplain in Egypt and Palestine. I can think of no tougher training ground in pastoralia than chaplaincy work. When I returned, I became Assistant to the Professor of Semitic Languages at Glasgow in 1946. During my five years in that office I realized that the Old Testament teacher has a hard fight on hand to convince the bulk of his students that he has any place in the twentieth century—unless he has the hermeneutical skill to relate the various phases of the Old Testament message relevantly to the contemporary human situation.

From teaching I proceeded to the ministry of Trinity Presbyterian Church, a busy suburban charge on the south side of Glasgow —only less busy than most churches here, in so far as my mornings were in the main sacrosanct for study, and I was able simultaneously with my parish duties to be A. B. Bruce Lecturer in New Testament from 1954 to 1957 at the University of Glasgow.

And so to Duke in 1957. A kindly Providence brought us here. The work in the Divinity School has been very stimulating and challenging, and the students most gracious in their response to one whose background is different from theirs. The future is bright with promise for the School. Believing as I do that the theological teacher may avoid having one foot in the grave by having one foot in the ongoing stream of the Church's life, I welcome the opportunities that have come to me to participate in Bible Conferences, Preaching Missions, and above all to preach in many churches across the land.

Sometimes, naturally enough, I feel the pull of the old homeland. But now, more than ever before, our world is one world, and, especially for those of us who are members incorporate of the Church as the Body of Christ, national or denominational dividing lines cannot and must not count for much. Whether in Scotland or America therefore, it is good to be allowed to share in the great ministry of teaching ministers.

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FRANK BAKER, Associate Professor of Church History:

Doing a little spiritual stock-taking in response to the request for this article, I realise that the Frank Baker of January, 1962, was largely prefigured by the 'teen-age Frank Baker of 1924-5. My father was a locomotive engine driver, and I was the second of his four boys, born in Hull, Yorkshire, England, in 1910. In 1924 I was converted in a Methodist church, during the Humberside Crusade. Within a few months my previous belief that I should become a teacher was replaced by a conviction that I was called to be a minister of religion in the Methodist Church. While I was still fourteen, I proposed marriage to Nellie Levitt, even asking (and receiving) her parents' agreement to our courtship. A few months later I made my first venture in book-collecting, buying an old copy of Addison's *Spectator,* which I still possess. These three events have all proved of real importance in what I see as the pattern of my life.

At the Primitive Methodist church where I was converted, I was drawn into the warm-hearted Methodism which included class meetings, prayer meetings, and revival services. In addition to spontaneous testimonies and prayers in such gatherings, I made my first formal ventures in public speaking in 1926 in the church's Christian Endeavour Society. I was not, however, and certainly am not, a fundamentalist, but read widely in science as well as theology, though my headmaster advised me that the best preparation for the ministry was study in the humanities. Following up his advice in some measure, in 1928 I became one of the first students at the University College of Hull, where in 1931 I took an external degree of London University, with honours in English. During the second of these three years I was also undergoing the strenuous series of tests and examinations which I had to pass in order to be selected as a candidate for the Primitive Methodist ministry, having been a local preacher since I was seventeen.

I was accepted as a candidate for the ministry in 1930, and allowed to complete my degree course before the Primitive Methodist Church sent me for theological training to Hartley-Victoria College in Manchester, where they also enrolled me as a student at Manchester University. I had pastoral training at the College, and academic training at the University, gaining my B.D. in 1934. Meantime, in 1932, the Primitive Methodists had united with the Wesleyans and the United Methodists to form "The Methodist Church" of Great Britain. After three years of service as a probationer minister, I was ordained and received into full connection at the Bradford Conference

of 1937. A few weeks later I married the same young lady (now thirteen years older) to whom I had proposed at fourteen and had become engaged at twenty-one. (The stern discipline of those days, forbidding the marriage of a minister during his years of college training and probation, has since been relaxed; I was one who voted for this alteration!)

As is normal with Methodist ministers, Nellie and I moved around the British countryside in response to invitations from circuits and the confirming appointments of the Conference: from Warminster (Wiltshire), where Margaret was born in 1938, to Lancashire, where Enid was born in 1942; thence to the Robin Hood country of Nottinghamshire, the seacoast town of Cleethorpes in Lincolnshire, where Peter joined us on the auspicious date of 4th July, 1951, and finally back to our native city of Hull, a seaport and important centre of the fishing industry. Our early ministry was coloured by the premonitions, actuality, and aftermath of war, and I spent many hours on duty in air-raid control centres, as well as assisting at a Citizens' Advice Bureau in one circuit and organizing one in another. Even in those years I also carried for a time the administrative responsibilities of being a superintendent minister, and my last active ministry in Hull was also in this exacting task, in addition to the pastoral care of a large church.

Throughout this time my strong academic interests were pursued only with great difficulty, but I managed by working very long hours to acquire quite a lot of miscellaneous information about the history and background of early Methodism, and to write a few articles and books on related subjects. After many delays, and while remaining throughout in the active ministry, in 1952 I was awarded the Ph.D. of Nottingham University for a thesis on the Rev. William Grimshaw of Haworth and his influence on the Evangelical Revival in England. My interest in these matters (in schooldays I was always a duffer at kings-and-battles history) was awakened by entering the Eayrs Prize Essay contest for young Methodist ministers, the subject being "John Wesley's *Christian Library,*" of which (possibly in common with some of my present readers) I had never heard.

My academic interests thus focussed, all my leisure time and spare money were devoted to the amassing of books and bibliographical detail, and to research and writing, in the field of the Wesleys and Methodist history. I was introduced to the Wesley Historical Society,

which in 1942 created the job of 'registrar' for the keen young minister, from which I graduated to that of General Secretary in 1949. Through the Minutes Secretary of the Wesley Historical Society, Dr. A. W. Harrison, I became actively engaged in World Methodist Council affairs from 1944 onwards, and in 1947 was appointed one of the joint secretaries of the International Methodist Historical Society, my American colleague being Dr. Elmer T. Clark of Lake Junaluska. My acceptance of the invitation to serve on the faculty at Duke in 1960 has inevitably led to my resignation from various official positions in British Methodism, though I retain my membership in the British Conference, being given permission to reside abroad.

I had previously refused invitations to serve as minister or professor in the U.S.A., but in this instance I was quite clear that I must accept the challenge, even though it meant leaving (and asking Nellie to leave) family and friends and familiar, tried ways in our native country. I miss many aspects of my former pastoral work, especially preaching. Yet I was the more prepared to do this because I believed that here was a true unfolding of different aspects of my original call to serve God. It seems even clearer now that my varied experiences and responsibilities in the preaching and pastoral ministry during half my lifetime may well have been not only of some value in themselves, but a very important ingredient of preparation for the somewhat different ministry of teaching, research, and writing, which I had previously been able to pursue only spasmodically, and at the cost of increasing physical and emotional tensions.

Perhaps I can express briefly a profound conviction which has grown with me during these years, in addition to the general strengthening of my faith in God's providence and purposes. I am more and more convinced that real personal fulfilment comes not through the achieving of popularity, or prestige, or material possessions, but by unquestioning response to the call of God, regardless of public opinion. And it seems to me that this call comes in two ways which must probably always remain in some kind of tension: it comes through an inner urge to a specific long-term calling, and also through the challenge of immediate circumstances. In my own case I firmly believe that the long-term purpose of my life is to increase and promulgate the understanding of the Wesleys and early Methodism, for the enrichment of the Church Universal. Yet it seems clear that

this cannot be successfully pursued in an academic vacuum, but only as I am engaged in a perpetual grappling with the problems and opportunities of my fellows, either as preacher, or teacher, or as husband, parent, or friend. And provided that I yield myself without reservation to this task, whether I am richer or poorer, in sickness or in health, all is well. I am being used for God's purposes, and leave myself confidently in His hands.

at LOOKS BOOKS

Interpreting the New Testament. Price, James L. Holt-Rinehart and Winston. 1961. 572 pp. $8.50. (Text Edition—$6.)

The reviewer who has just finished reading a volume which excites and delights him as this one did is faced at once with the necessity of bridling his enthusiasm lest he be charged with having forfeited his right even to attempt a critical appraisal. There are, of course, New Testament Introductions aplenty and books on "understanding" or "interpreting" the New Testament not a few, but it seems to me that Professor Price has succeeded significantly in areas in which others have to a large extent failed, and that almost surely this volume will become a standard handbook on the New Testament for ministers and for many laymen as well. Certainly it will find wide acceptance as a text in colleges and universities. For one thing, Professor Price has established himself as a splendidly informed and thoroughly competent scholar. More than that, he has a deep affection for the New Testament and his critical detachment does not obscure the reverence of his approach. As much, of course, may be gratefully said of many other New Testament scholars, but in this instance there is much more.

For years we have known that the Church did not grow out of the New Testament; rather, the New Testament grew out of the Church. Yet, anomalously, few have treated the New Testament in that light. It is in the Book of Acts, of course, that we have the earliest and principal sources of the origin of the Church. The now-classic story of Col. Spencer Chapman (*The Jungle is Neutral*) and his men sitting out an ambush and possessed of a New Testament and the Oxford Dictionary, and giving up after reading a few pages of Matthew and then preceding to read the dictionary from A-Z would hardly have happened had Col. Chapman and his men known to start the reading with Acts. Professor Price sees Act 1-12 as providing the point of departure in tracing the history of the gospel tradition and accordingly begins his study there. Then he turns to the Synoptics, then to Paul (Acts 13-28), his letters, and then to the rest of the New Testament. The Johannine literature, all of which he holds to have come out of the province of Asia, is treated last.

The book's usefulness as a companion to New Testament study is enhanced by a survey of the literary sources for our knowledge of ancient Judaism, together with a treatment of ancient Jewish eschatologies. But, in a word, the main reason for the book's superiority can be accounted for by the author's success in accomplishing his aim of presenting each book of the New Testament so far as possible against its specific setting in the on-going development of the Church, and at the same time preserving for the reader a real sense of its intrinsic unity.

As a rule, the author's viewpoint is in line with the generally accepted findings of present-day New Testament scholarship, and this reviewer has been delighted with the considerable degree of his agreement with Professor Price's position. The primary exceptions would be in Acts, where Professor Price apparently is convinced that he must attribute to much of it very little historical value; and in II Corinthians, which he holds to be a unity.

Ways in which the book might have been improved do not easily suggest themselves. Except for one section (approximately pp. 131-149) which was not properly proof-read and a few grammatical slips which will doubtless be corrected in other printings, it is remarkably free from irritating blemishes. The eight pages of plates, some of which have no special relevancy, might have been omitted. How much better if instead there were some good maps! And in spite of the jacket's emphatic declaration, there are no bibliographies other than what may be gleaned from the copious footnotes. Some readers will feel that the book's value is diminished somewhat by the rather large number of subjective judgments as to the credibility or incredibility of this or that "event" in the New Testament narrative.

Many of us who are daily concerned with Biblical studies, in this instance primarily with New Testament studies, are confronted with this problem: Admittedly, the New Testament is an exceedingly complex document, and critical problems abound. Admittedly, questions that concern literary and form criticism must be consistently and honestly faced. How can the author of a single volume present these problems and at the same time cause the reader to see that such investigation is but a means to an end, a means *of* rather than a reason *for* Biblical studies—that the student may be confronted in these pages, and that the New Testament may indeed be the Word of God to man?

Bernard Boyd
Department of Religion
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Historians of Israel (2). Hugh Anderson (Bible Guides No. 6, William Barclay and F. F. Bruce, general editors). Abingdon. 1962. 87 pp. $1.

According to a statement provided by the general editors of this series, their aim is to "offer a 'guide' to the main themes of each book (or group of books) rather than a commentary on the text." The series is primarily designed for "non-theologically equipped readers," but, if the general quality of the series is comparable to the contribution of Prof. Anderson, the editors are certainly correct in observing that "the preacher, teacher, educator and expositor of all ranges . . . will find Bible Guides a series of books to buy and study."

In his own foreword Prof. Anderson expresses the hope that his little book "may serve to show that timeless spiritual values are enshrined in 1-2 Chronicles, Ezra and Nehemiah." For those who have wrestled with the genealogies, the severe social measures, and the peculiar sense of historiography contained in these books, the promise of "spiritual values" may sound Utopian, but Anderson has, time and again, succeeded in demonstrating the great depth which lies beneath these very areas which have troubled less insightful readers.

The book is divided into four chapters, the first of which deals with various critical problems. This chapter has a number of special advantages for those who are uninitiated in the jargon of "criticism." Prof. Anderson explains clearly and precisely each of the terms which he introduces, such as, Septuagint (p. 16), Aramaic (p. 21), etc. He has a genius for illustrating the past, either by means of some choice quotation taken from a Biblical contemporary or by means of an apt example drawn from our own times. On points of criticism he is inclined to follow the common opinion of modern scholars; however, in the great debate concerning the date of Ezra he is forced to take sides and adheres to the view that the Biblical narrative correctly describes Ezra's arrival in Jerusalem before that of Nehemiah.

Chapter two is concerned with the Chronicler's purpose. Anderson begins the chapter with the difficult task of explaining for laymen —and some scholars—the nature of *'religious history.'* He then claims that what the Chronicler is "really saying to his people is this: 'To-day, as always in our history, the Temple in Jerusalem is the nerve centre of our life. If we want to secure our future, we must be to-day, as we have ever been in our history, one Church and one worshiping people under the one God, whose dwelling-place is in this Temple.' "

Chapter three will provide ministers and students who are al-

ready familiar with critical problems the real meat of this book. It is in the third chapter that Anderson assumes the role of Biblical theologian with great perception. From his interpretation of genealogies to his observation concerning Nehemiah's marks of greatness, each page abounds with examples of theological acumen served up with the good Scotch flavor that students have come to expect from his lectures.

The final chapter is used by Anderson to summarize the keynotes of the Chronicler's theology. Ending with observations concerning the importance of ordinary people, this book is the sort of honest Biblical exposition that many a minister will enjoy reading together with the members of his congregation.—Orval Wintermute.

Philosophy of Religion: A Book of Readings. Edited by George L. Abernethy and Thomas A. Langford. Macmillan. 1962. xv, 542 pp. $6.50.

In this volume a teacher of philosophy, Professor Abernethy of Davidson, and a teacher of religion, Professor Langford at Duke, have collaborated in the editorial task of producing a selection of primary source materials designed to introduce college students to the philosophy of religion. The measure of their success can be indicated in the form of a prediction: this book will establish itself in classroom usage as the standard "historical" introduction to the field.

The "history" here presented is still in the process of being made, and the editorial comments, as well as the selections themselves (coming up to 1961), reflect a keen awareness of the contemporaneity and ongoingness of the interaction, from both sides, between philosophy and religion: "The contemporary focus of our volume is deliberate. We believe that much recent work in this area is significant and should be better known. The distinctive contributions and claims of both contemporary theologians and philosophers have moved far beyond the positions of the early nineteen hundreds." (p. vii) Such "distinctive contributions and claims" are not left in the abstract: for example, affirmations (and denials) from Karl Barth and A. J. Ayer are placed, literally, back to back!

On the other hand, we find here more than a mere synopsis of the situation of the moment (not that this in itself would be so "mere"). Wherever the contemporary discussion is—and it is "at" a good many places—it has not, like Topsy, "just growed" *de novo.* With the notable exceptions of Plato and Aristotle (whose writings are, as the

editors note, already abundantly available, and often now in low-priced paperbound editions), the traditional rootage of Western philosophical-religious orientation is well-represented: Plotinus, Augustine, Anselm, Aquinas, Spinoza, Leibnitz, Hume, J. S. Mill, Kant, Hegel (indirectly), Schleiermacher, Feuerbach, and Kierkegaard.

The editorial problems in an undertaking of this kind are peculiarly difficult. How does one go about attaining breadth of range, balance of views, and significance of content all at the same time? I do not know "how," but assuredly Abernethy and Langford do. One of the characteristics of their work which most impressed the present reviewer (overcoming, I might add, an initial scepticism at just this point) was the selection of passages which, for the most part, despite their relative brevity (on the average around 4000 words) succeed in getting across important ideas, attitudes, and methodological approaches.

There is, in fact, important dialogue going on in the second half of the twentieth century between philosophy and religion—one should say "dialogues" (some of which would potentially lead to marriage and others of which look more toward the finality of divorce). Those who are concerned with thought in the twentieth century—and one could hope this would include all pastors—would surely be well-advised to know something about these dialogues and the traditions which lie behind them. The volume under review can offer a first big step toward this becoming-acquainted.

Not necessarily just a "first" step. Those who (like myself, of course) already think they know something of the philosophy of religion are very likely to be pleasantly surprised in perusing this book to discover not only that there is material here that they have not read, but also that it is "good stuff"—so good in fact that they might even go out and buy the original work from which a particular selection was taken. I did.—Charles K. Robinson.

The Interpretation of Scripture. James D. Smart. Westminster. 1961. 317 pp. $6.

With the resurgence of Biblical theology in the modern period, the problem of Biblical hermeneutics has come right to the forefront of debate, notably since Barth's broadside against historical criticism in 1919. In a volume that is wide in its sweep and comprehensive in its grasp, Dr. Smart, Jesup Professor of Biblical Interpretation at Union Theological Seminary, New York, has given us both a clear exposition and a sound evaluation of recent major hermeneutical trends.

The themes touched upon, always in an illuminating way, are numerous and varied. Only the main ones can be mentioned here—the mystery of the Scriptures, the unity of the Bible, typology, allegory and analogy, the history of the interpretation of the "image of God," the authority of Scripture, present tendencies in Biblical theology. The Ariadne thread which keeps us from losing our way in the maze is the constant interdependence between historical and theological exegesis. Dr. Smart is profoundly aware of the inability of scientific historicism to do justice to the mystery of the Scriptures, in which *God* speaks and acts. Theological rather than merely historical equipment is needed to deal with the revelatory dimension of the Biblical record. On the other side, historical scholarship is an indispensable safeguard against all the Biblical witnesses' (e.g. Amos, Isaiah, Paul), becoming "mingled together in a theological mishmash."

Dr. Smart is to be commended for handling in the course of his study certain topics too often neglected, e.g. the interrelationship of Biblical and systematic theology (timely thought, considering the separatism in some graduate schools of theology between the so-called "thought boys" and the "Bible boys"!); the cultural conditioning factors behind divergences of Biblical interpretation in Germany, Britain and America.

The author writes in an easy and fluent style that holds the interest of the reader throughout. Perhaps most absorbing of all are the concluding chapters on the rebirth of theological concern in Biblical studies. The differences between the hermeneutic of Barth and Bultmann are clearly outlined, and the influences culminating in Bultmann's demythologizing proposal are traced. Last of all the quest for the Jesus of history is dealt with, and an excellent summary of the work of the post-Bultmannian group, Käsemann, Fuchs, Bornkamm and J. M. Robinson is offered. The writer characterizes the two-fold avenue of access to the meaning of Jesus, the historical and the kerygmatic, suggested by these scholars, as really a "reversion" to the old confidence in the ability of the historian, albeit now the existentialist historian, to tell us the ultimate truth about Jesus of Nazareth.

It is one thing to knock down other theories and another to offer a constructive solution oneself. But, as Dr. Smart's noble peroration shows, his aim has been to expose the inadequacy of all hermeneutical methods—our failure to understand the Scripture lies not in our hermeneutics but in ourselves, that we are not "unconditionally open toward a God who kills in order to make alive" (p. 307). It is all the more significant that this eloquent plea to desist from absolutizing any and every hermeneutical method, and particularly the scientific historical one, should have come from the *American* pen.

Here at length is a book that (dare I say it?) long-suffering teachers of Biblical theology can readily adopt as a text for their students. It will be good for Biblical critics to read it. And it won't do systematic theologians any harm!—Hugh Anderson.

The Old Testament in the Cross. J. A. Sanders. Harper. 1961. 143 pp. $3.

The able young professor of Old Testament at Colgate Rochester Divinity School has here given us a splendid

book of devotional talks appropriate to the Lenten season. He sees in the Cross the true fulfillment of Old Testament religion, which teaches salvation through judgment and suffering. At the very beginning he repudiates the idea that Biblical salvation is a sweet story with a completely happy ending. A price must be paid. In the Old Testament, the price was paid in the destruction of Israel and Judah; in the New Testament, God himself suffered with man on the Cross. The Cross is not something merely unpleasant that can be passed over lightly in order to get quickly to the Resurrection. The Cross must be experienced deeply by all who would be saved. There is no other way, for God's love is manifested through judgment. "The Bible nowhere suggests that because God loves us we have escaped reality" (p. 77). This little volume shows real insight into Biblical religion at its deepest level. There is help here without evasion of difficulties.—W. F. Stinespring.

The Message of Genesis. Ralph H. Elliott. Broadman. 1961. xi, 209 pp. $4.50.

Genesis, A Commentary. Gerhard von Rad. Westminster. 1961. 434 pp. $7.50.

The movement to go beyond criticism, historicism, and archeological research to recover and re-emphasize the religious message of the Old Testament is here helped along by two professors. Elliott, formerly at Southern Baptist Seminary, is now chairman of the department of Old Testament at the new Midwestern Baptist Seminary in Kansas City. Von Rad, the well-known German Old Testament scholar, who has taught successively at Jena, Göttingen, and Heidelberg, recently made a lecture tour in the U.S.A.

Elliott's work is brief and popular, while that of von Rad is intensive, extensive, and profound, in spite of the hopeful statement of the publisher that "the casual Bible reader will find it to his taste." Both use the commentary-and-exegesis method, taking up the Book of Genesis section by section. Both use the standard literary criticism (J,E,D,P). Elliott uses a little Hebrew; von Rad uses more (all transliterated). Elliott skips some chapters (e.g., 38) to keep his book brief; von Rad skips nothing. Elliott feels it necessary to speak of "the historicity of the patriarchs"; von Rad shows the complicated blending of the historical and the theological elements, also the considerable rewriting that took place to make the theological element dominant. Elliott finds two themes in Genesis: man's need and God's answer in "the dual facts of election and covenant." Actually, von Rad's conclusions are not so different, but they are much more extensively stated and much better buttressed by thorough exegesis. One might add, incidentally, that the von Rad book is much superior as an example of the printer's art. It is highly recommended from every point of view for the serious student.—W. F. Stinespring.

The Old Testament: Its Origins and Composition. Curt Kuhl, translated by C. T. M. Herriott. Knox. 1961. 354 pp. $4.50.

Curt Kuhl's *The Prophets of Israel* was reviewed in our issue of November, 1960. The present volume is inferior in both treatment and translation. If the work on prophecy suffered from the attempt to maintain brevity, this one suffers more. Old Testament introduction is a big subject and cannot be made otherwise by the fiat of publishers. The author labored hard, but he leaves the reader with a sense of frustrating fragmentation, especially in the incredibly brief treatment of the Apocrypha (ten pages).

Nevertheless, the author knows his

subject, and his book would at least not have been misleading if the translation had been properly done. But it was not. For the translator obviously knows nothing of the subject matter. He several times chooses the wrong word, and often leaves proper names in their German form, a matter certain to be misleading to any college freshman or layman who might attempt to use the book. It has been demonstrated long since that only a Biblical scholar can translate a work of this kind: professional translators go wrong every time. Publishers should take note of this fact. Since poor proofreading adds insult to injury in this case, those seeking a usable textbook should avoid this one.—W. F. Stinespring.

God Help Me! William B. Silverman. Macmillan. 1961. 294 pp. $4.95.

Despite its title, this is a valuable and provocative "sleeper." It came into my hands by accident; I started reading quite casually and could not stop. Such explosives cannot be handled casually, whether one welcomes a forthright denunciation of "respectable, institutional, kindergarten faith" or reacts in orthodox horror against "radical, prophetic, mature religion." Few of us would accept all of this rabbi's interpretations of Christianity, but his theological and social strictures display no sectarian bias. "Souls Don't Have Color" and "Religion in Action" contain some of the bluntest attacks on pietism and moral inertia to be found in the recent spate of such books. But the real dynamite lies in "what *not* to believe about God, prayer, man, the Bible, and immortality," and in the prescriptive pointers "toward a radical faith and religious maturity." Most of you ministers will disagree violently at various points, but the reading will do you good, not only to sharpen your own convictions, but to remind you of the sincere doubts and genuine confusion which beset many Christians today.—Creighton Lacy.

Theology of the Old Testament, Vol. I. Walther Eichrodt (trans. by J. A. Baker). Westminster. 1961. 542 pp. $7.50.

This is a translation of Part I only of Eichrodt's famous three-part *Theologie des Alten Testaments.* Part I first appeared in 1933 with the subtitle "Gott und Volk" (God and His People); a revised edition appeared in 1939 and again in 1957. Part II, "Gott und Welt" (God and the World), appeared in 1935, Part III, "Gott und Mensch" (God and Man), in 1939; a new edition of these parts came forth in 1961; their translation may be expected later. The present translation of Part I claims to contain revisions up to 1960. Thus we have before us a work that has become known to every Biblical scholar and has been in a continuous process of revision for nearly thirty years. The amazing thing is that it has been so long delayed in appearing in English. Perhaps partial explanations are that the work is not easy in any language, and that most of those prepared to grapple with the contents could also manage the language.

In the case of a book of such depth and breadth, very little in the way of critical evaluation can be given in a brief review. One does note immediately, however, that the translator and publisher have somehow failed to indicate clearly the tripartite nature of the work as a whole, and that the part here offered to the public concerns only "God and His People," i.e., the problem of the Chosen People, or God's revelation in history. There should have been some indication of these matters on the title page and in the Translator's Preface.

As regards the treatment of his theme, the author feels it necessary to defend at the beginning his retention

of the Covenant as the central concept of this part of his study, and to point out that this emphasis will appear in every paragraph. He is not content with the mere idea of "the God who acts"; he wishes to include "the People which responds" (people in Hebrew is a singular noun). He thinks that the Old Testament is no mere collection of disparate religious fragments, but that it has instead "a constant basic tendency and character," a unity underlying a diversity of approaches. This unity bridges the two Testaments, for the Old Testament is only completed in Christ and in the Christian community, as is stated at the beginning and set forth in more detail at the end. Old Testament theology is for Eichrodt a branch of Christian theology.

The Covenant itself was basically religious, not nationalistic; that is why the prophets could hold to it and still condemn the sinning nation. It had an ethical element, which was stressed by the prophets, though their real emphasis was on the sovereignty of the transcendent God rather than on ethics as such. They were also against the degeneration of the cult rather than the cult as such, though the structure of the priestly faith was static. Stultifying examples of cultism and nationalism persisted to the end of the Old Testament and afterward, as can be seen "by the scenes in the Gospels." Thus the Old Testament hope cried out "for a critique and a reconstruction"; the last regular pages in our volume attempt to explain in detail how these came about in the New Testament. The author feels that the evils of mythology, nationalism, and individualism were avoided in the Christian conception of community.

The volume closes with a brief but challenging Excursus on the author's disagreements with the recently published *Theology of the Old Testament* by G. von Rad. Eichrodt criticizes von Rad for failing to find a unifying principle, for divorcing *Heilsgeschichte* from real history, and for yielding to existentialism as does Bultmann in New Testament studies. All of this whets the theological appetite, and now it will be necessary for us to read three volumes of Eichrodt and two of von Rad before our minds can even think of being at rest.—W. F. Stinespring.

The Suburban Captivity of the Churches and the Prospects of their Renewal to Serve the Whole Life of the Emerging Metropolis. Gibson Winter. Doubleday. 1961. 216 pp.

The churches have become the loci of self-identification and social location for devotees of the American Way of Life, according to Will Herberg *(Protestant-Catholic-Jew,* Doubleday, Garden City, 1956). Gibson Winter in *The Suburban Captivity of the Churches* adds an ecclesio-geographical dimension to the Herbergian thesis, *i.e.,* the acculturation of the churches is a suburban phenomenon. His book is a highly significant empirical analysis of the sociological plight of the churches and one which should attract the attention of all who seek the reformation of the Body of Christ. With an apostle's love of what God meant His church to be, and a prophet's scorn of her failure to be, Winter sets forth his indictments: the churches have deserted the city for the suburbs, the working classes for the middle classes. In practice, they have interpreted their mission to be that of evangelizing by co-optation, and their organizations have become the means by which suburbanites celebrate their unity and the instruments of a penitential system engagement in which permits members to expiate their sins by means of "cheap" grace according to a renewed, as-yet-unformulated, doctrine of salvation by works.

This book is immensely valuable for all responsible members of the major white Protestant denominations. It provides the kind of analysis of the churches and their commitments in

contemporary society that is indispensable for an understanding of the direction in which efforts at reform should move. The full impact of Winter's central thesis may be difficult for the modern churchman to grasp, for it requires that he think beyond the categories in terms of which he is accustomed to considering the church. That thesis is that the pre-industrial identification of churches with residential neighborhoods made possible the relevance of the church to the dominant concerns of that day but that the transmutation of residential neighborhoods into realms of privatization has rendered continued identification of the churches with those neighborhoods a "surburban captivity of the churches" that separates them from their proper concerns. The book provides the shock treatment many of us need to free us from our illusions concerning the suburban churches and their place in the divine economy. It releases one to think creatively concerning the reconstruction of the churches in terms of their mission to the total metropolis.—O. Kelly Ingram.

Structures of Prejudice. Carlyle Marney. Abingdon. 1961. 256 pp. $4.50.

A reader taking up this volume (or pushing it away) because the title suggests that this is another book on race relations should be disabused at once of this prejudice and informed that this is a much larger and inclusive enterprise. Written by a courageous and well-known preacher in Texas and North Carolina, both a beloved and berated pastor of the Myers Park Baptist Church in Charlotte, this study is an analysis of the anatomy of the melancholy of Western Civilization. Marney engages in an extended Jeremiad against the forms of prejudice which set man against man. The chief devils of the piece are: (1) Materialism, a metaphysical prejudice, from which escape is by way of Christian realism. (2) Provincialism in space, which says "all foreigners are fools," nicely epitomized in the comment of the Boston lady who said that she went around the world by way of Worcester. The redemption from this myopia is by way of the Christian doctrine of universal community. (3) Institutionalism, whose most vicious forms are seen in racism and nationalism. The gigantic denominations come in here for a ruthless critique. (4) Individualism, which exalts the ultimacy of the individual, and whose counter is the realization of persons-in-community.

The fundamental points of the book are not too subtle or strange to one familiar with the main lines of Christian ethical theory. The appeal of the book is in its richness of illustration. Reading it is like eating fruit cake. The range of lore on which he draws runs all the way from coal-mining experiences in Tennessee to Unamuno. The argument proceeds by lining up one illustration after another, or by jumps from one pithy epigram to another.

There is an incredible amount of reading behind this volume and a skilled preacher's ability to sponge up illustrations from everywhere. If one did not know Mr. Marney as a gracious and humble, as well as brilliant preacher, one might suspect him of theological name-dropping to show that a pulpiteer gives sign of erudition.—Waldo Beach.

Christianity and the Scientist. Ian G. Barbour. Association Press. 1960. 128 pp. $2.50.

The author of this volume turned up at Duke during the war, having graduated from Swarthmore, and acquired an M.A. and a co-ed as his wife. He then collected a Ph.D. in physics from Chicago and a B.D. from Yale. He is now Associate Professor of Physics and Chairman of the Department of Religion at Carleton Col-

lege in Minnesota. Wouldn't you like to know what a man with this kind of training has to say about Christianity and the scientist? Knowing nothing about science, I asked permission to review this book, and I am glad that I did.

The Association Press is publishing a series on "The Christian and His Vocation": e.g., in medicine; in journalism. If the other volumes are as good as this, lay hands on all of them and share them with your people. Three adjectives describe Barbour's work: fair, for he sees all sides of the difficult religio-ethical-scientific question, though he is frank about his own stance; stretching, for he overwhelms the non-scientist with exciting and new facts, and faces the scientist with the implications of his profession for daily living; holy, for he stands with his head uncovered before the majesty and love of God, and he seeks to transform a profession into a vocation. He packs the pages full with data and interpretation, with conflicting claims and competing loyalties. Turn these statements over in your minds: "Because ethical choices affecting other people do arise frequently in science, a number of authors have called for an extension of the Hippocratic Oath which for centuries has been associated with medicine" (34). "The scientist's devotion to truth is an ultimate concern which he rightly feels as a sacred obligation" (54). "No one would 'win' a future war. The only alternatives today are co-existence or co-nonexistence" (92). "The religious life of the scientist should thus include a balance, and perhaps an alternation, between *personal involvement* and reflective *detachment*" (113). Don't you think this is a book worth our perusal?—James T. Cleland.

Whither Africa? G. McLeod Bryan. John Knox. 1961. 157 pages. $3.

Dr. Bryan is professor of Christian ethics at Wake Forest College. In the current wave of interest in things African, his short studies on Tribalism, Islam, Christianity, Nationalism, Racism, Communism and Educationalism serve well to focus issues and to suggest possibilities. Treating seven such problems in 140 pages is a courageous undertaking and one which, on the whole, comes off well.

The author's sympathies for Africans and their cultures is obvious. He writes with conviction and to arouse his readers. The chapter on Christianity and the shortcomings of missionaries will do just that to many readers. I suspect that the accuracy of his observations will best be seen in that strong exception to his views is much more likely from non-missionaries than from missionaries!

The book leaves something to desire at several points. It is hardly likely that the generalizations are based on equally valid observation and experiences in the several varieties of colonialism and geographical divisions of Africa. There is thus some unevenness in the validity of some points. Despite his sensitivity of Africans' wishes, the author regrettably speaks of nationalism as a "childhood" disease in Africa development. No matter how just it may be, this comparison has long been bad taste.

Albert Schweitzer's dictum (little known in the U.S.) that while the black man is his brother, he is the younger brother, is cited rightly as an example of last-century paternalism which ought no longer to exist. But earlier (p. 56) Bryan cites Schweitzer as the sort of person of *true* (Bryan's italics) missionary zeal that Africans want and will welcome. David Livingstone is similarly praised and criticized for the same point of view. One wonders what, then, to Bryan, is the measure of a missionary.

This book is to awaken interest, not be a definitive study of the problems considered. Taken in the context of its intention, it can be a very useful corrective to the sort of soothingly

"pollyanish" froth of over-optimism that passess too often for serious writing on Africa today.—Edward F. Smith.

The Old Testament in Christian Preaching. Lawrence E. Toombs. Westminster. 1961. 192 pp. $3.95.

This review is going to be a panegyric; therefore it had better be said at once that I disagree with the author's basic thesis of the relationship of the Old Testament to the New. Having said that, without elaboration, let me enthusiastically proclaim that this book is a must, if we preach from the Old Testament. (If we don't, why don't we?) Professor Toombs of Drew is a trained scholar who believes in scholarship and uses it excitingly. He ought to be an effective pulpiteer, judging from the sermonic examples which illustrate his proposition and sub-propositions. He writes with a lucidity which evokes wonder and gratitude, with a humor which enlightens rather than distracts, with an honesty which is devastating but never cruel.

What is the book about? Let the author tell us: "The aim of the book is simple: to open up to the preacher, and through him to the congregation, some of the many possibilities which the Old Testament contains for a deeper understanding of the Christian gospel" (p. 15). So he takes us on a journey, introducing us, tantalizingly briefly, to God and Genesis and Moses and some of the prophets and one or two of the psalmists. He never leaves us there, but brings us back to our own time, looking at it in the light of the Biblical revelation, with Jesus Christ as the incarnate Word of God.

This book will be read more than once by those who lay hands on it. It will be placed on the reference shelf within easy reach. It must be blessed fun to study under a man like this, if the flesh is anything like the printed word.—James T. Cleland.

A New Look in Preaching. James A. Pike. Scribner's. 1961. xx, 107 pp. $2.50.

One of the difficulties facing anyone who writes on preaching is that of finding a fresh approach to a very old subject. But James A. Pike wouldn't be James A. Pike if he couldn't come up with something novel and worthwhile. He has a seminal, a vivacious, and a stimulating mind. Here he consistently makes use of the analogy of merchandising, with the avowed intention of influencing people and of making friends for the Gospel. Chapter I, "Market Survey," examines the trends—unfavorable, neutral, and favorable—which bear on the life of the hearers of sermons. Chapter II, "The Product and Its Packaging," discusses why we should not preach as the Apostles did, and suggests, in a brilliant single sermon and some synopses of others, ways of parcelling the Good News. Chapter III, "The Salesman," talks about how a preacher and a sermon are prepared. Chapter IV, "The Store," looks at the service —the ritual and the ceremony—in which the sermon is set. Bishop Pike, no mean pulpiteer, knows what he is trying to do: "Our problem is how to communicate the Faith in terms of the questions people care about, providing answers rephrased and rethought —not changed, but repackaged." He does it; he helps us to do it, too, even though he wrote primarily for Episcopalians.—James T. Cleland.

Christian Worship: An Introductory Outline. T. S. Garrett. Oxford University. 1961. 190 pp. 15/—(in U.K. only).

The presses are busy these days pouring out books on worship. Provided this aspect of his work does not become a pastor's only interest, the literary output is advantageous. It is fitting that one who has identified himself with the youthful and ecumenical Church of South India should give us

his mature reflections on liturgy and ceremonial. An opening chapter on "The Meaning of Worship" leads to an appreciation of the heritage from Israel. Then T. S. Garrett turns to his fundamental concerns: Baptism and the Eucharist, the latter being studied in its origins, in its Eastern and Western developments, and in its present status in the Reformed churches. After a brief glance at Ordination, the book closes with two chapters on various aspects of worship, private and corporate, including the Christian Year, and on the influence of contemporary environment upon ecclesiastical architecture, music, and ritual.

This small volume is a good introduction to the fascinating field of worship. It appends a short, but careful, list of books for further reading, as well as a useful index to its own contents. You will find the study both scholarly and practical.—James T. Cleland.

The Pastoral Use of Hypnotic Technique. Joseph Wittkofski. Macmillan. 1961. 111 pp. $2.50.

Like sin, a book relating hypnosis to the pastoral ministry was probably inevitable, not necessary, and most regrettable. At least it is regrettable that this book should be the pioneer in the field.

The Rev. Joseph Wittkofski was ordained in the Roman Catholic Communion and taught at Maryknoll Seminary. However, in 1942, having left this Communion for "intellectual and personal reasons," he entered the Anglican Communion. The intellectual split was obviously not sharp and deep enough to make the theological and philosophical basis for this book acceptable to Protestantism. Its appeal, rather, will be to those from whom, oddly enough, he expects attack, the "fringe" members of religion. Wittkofski serves a church, is Director of Pastoral Training at Braid Institute in Pittsburgh, and President of the American Council of Hypnodynamics. The reviewer does not know what professional recognition these latter two groups have achieved, but he can express his opinion that it is indeed tragic to have any group or individual actively promoting hypnosis as a valid pastoral care procedure. Against such use are professional, psychotherapeutic, philosophical, and theological considerations which the author either ignores, dismisses casually, or, by the loose application of logic, disregards on the grounds that the method is being used within the context of the ministry.

While he inserts several notes of caution, he is not convincing in his dismissal of the problems of authoritarianism, dependency, and suggested or "counterfeit" religiosity. It is quite apparent that the author has not worked through, intellectually at least, various means-ends issues. Can an authoritarian, mechanistic, manipulative procedure such as hypnosis, a form of heightened suggestibility, nurture responsible, mature Christian personality? The author resorts to an out-dated mind-body dualism, not only to draw impossible professional lines (mental faculties, pertaining as they do to the soul and not the body, belong to the ministry and not to medicine!), but also to promote mysticism (the value of hypnosis as a technique ". . . of induced contemplation in which the mind and spirit appear to sever relationships with the body. . . ."). He suggests that the best fixation device to induce the trance state is a "vivid picture of Christ with piercing eyes . . . because such an icon will emphasize the religious overtones of the clergyman's efforts. . . ." The serious use of autosuggestion, it was hoped, had gone out with Coué, and the author's encouragement of the use of the so-called "Jesus Prayer" as a "substitutive habit" is magic rather than prayer.

It is hoped that another book on this theme will not occur until the relation-

ship between faith and magic as these bear upon the hypnotic phenomenon has been explored. There may be a similarity of experience within the parishioner, but that does not make the hypnotically induced experience either a genuine growth experience or a genuine faith experience. Is hypnotic healing magical healing (or at best healing by suggestion) or is it, to use Tillich's phrase, ". . . religious healing as healing in a genuine state of faith"?
—R. A. Goodling.

Worship in the World's Religions. Geoffrey Parrinder. Association Press. 1961. 239 pp. $3.75.

Most books on the world's religions deal primarily with the history of movements and ideas. In this elementary survey Professor Parrinder has abstracted brief descriptions of each of the major religions, including the pre-literary primitives, and added a summary statement about worship as practiced by the laity. Although the treatment is superficial, and even sometimes confusing due to the necessary brevity, the style is interesting, and the content valuable as an aid to understanding the variety of ways in which men worship. The theological point of view is neutral, although the position reflected is that all religions are in some way attempts to approach the High God who reveals himself to all men. Used along with more complete discussions of man's religions this book can help the reader toward a fuller understanding of the religious concerns and loyalties as they are expressed in the daily lives at least of the ideal worshipper in various lands.
—David G. Bradley.

DUKE DIVINITY SCHOOL CLINICS

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PASTORAL CARE: The clinic in Pastoral Care has as its focus the Christian faith and its expression of and ministry to selfhood. Through lectures, group discussions, and hospital visitation experiences, explorations are made of the meaning of selfhood, the self in crisis and the ministry to those caught in the crisis of illness. (Dr. Richard A. Goodling, Director)

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$ 5.50 own linen	$ 7.00 own linen
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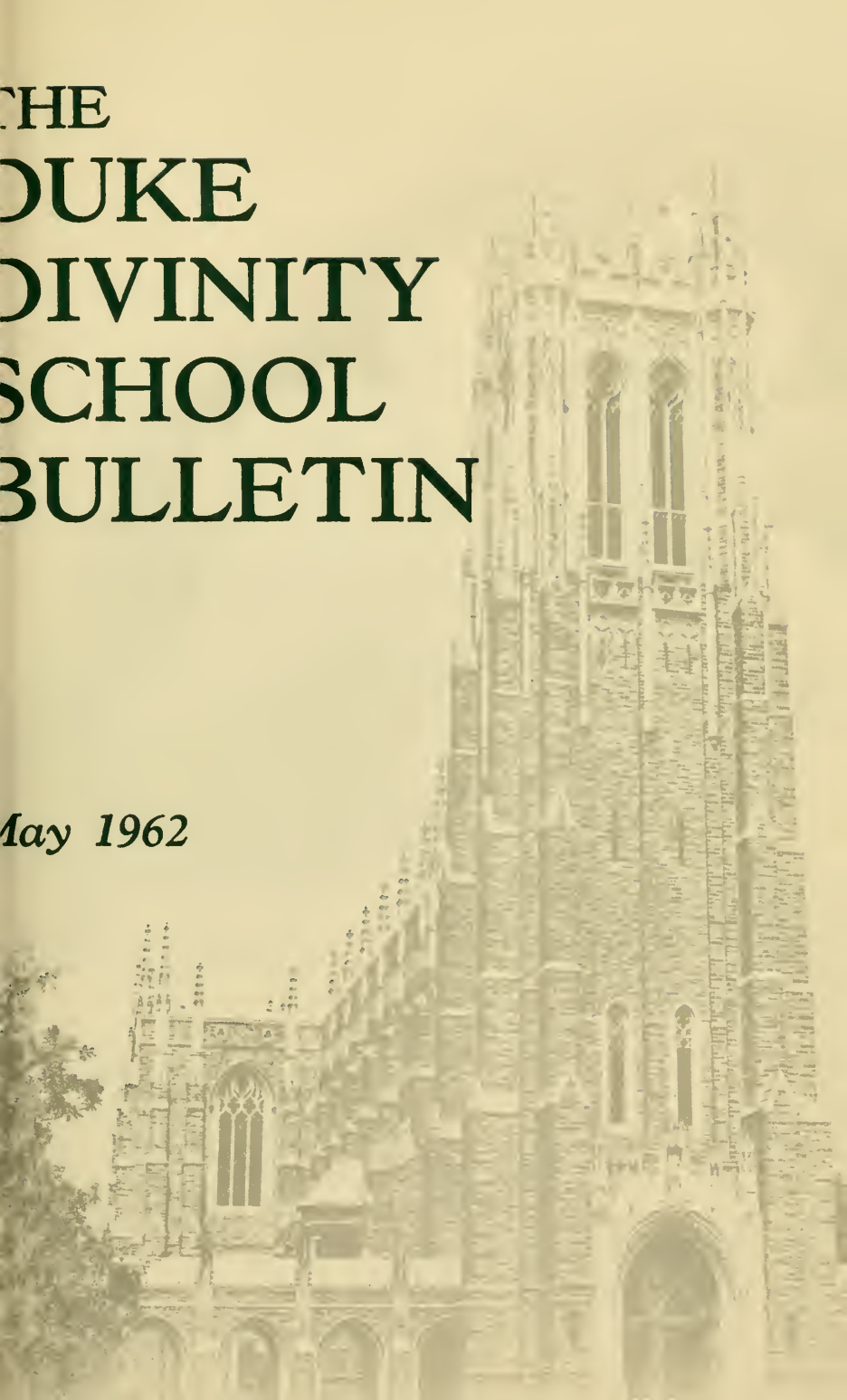
Meals—Cafeteria

THE DUKE DIVINITY SCHOOL BULLETIN

May 1962



Prayer

Almighty God, Who has called us to be Thy sons and daughters and has given us an example in a most exalted Son, we give Thee thanks for those saints of the past whose calling was made sure in the firmness of the everlasting arms. Their lives and deaths grant us confidence that Thou art the past help, the future hope, and the ever-present reality among men. Though gladly we build upon their beginnings, O Lord, we dare to believe that the Truth is not yet fully known, the Way not thoroughly traveled, the Life but begun to be lived. We humbly but firmly deny the lostness and hopelessness of men, for in this low estate and in this far country we come to ourselves by the tap on the shoulder and the tug at the heart. We have looked for a sign and all about us are the signs of Thy love. We asked for a miracle and just the utterance of prayer, the ringing of the bell, the opening of a book are but miracles of Thy grace. O Thou, Who changest not, yet always art new to those who seek and are found, let Thy grace restore our vision and recall our feet from wayward paths. Forgive our idle hands, our cold emotions, and complacent minds, that in such new creation we may perfectly love our brother through whom daily Thou hast encountered us. For relative and stranger, for friend and foe, for kings and slaves, we pray, O God, knowing that no wrong is made right, no evil made good, until we are at peace one with another. Give us height in study, depth in worship, breadth in labor, that with glad hearts at rest in Thee, we may await Thy will concerning us. Make our words a perfect prayer unto Thee, as we continue to pray in the words with which our Lord didst teach his disciples to pray: Our Father . . . Amen.

—Joseph M. Reeves, '63
November 16, 1961

THE DUKE DIVINITY SCHOOL BULLETIN

Volume 27 May 1962 Number 2

"Wherever We Go"

As this second issue of the "new" Duke Divinity School Bulletin emerges from the press, a fresh crop of sixty-five graduates marches out of York Chapel, through the stuffy atmosphere of the Indoor Stadium, into a world still unredeemed. This particular class has "broken in" no less than twenty new members of the faculty (nearly half of them part-time or temporary appointees). In these past three years Methodist theological education has added two seminaries and relocated three others. Russian and American astronauts have spun in orbit around the globe, while earthbound mortals contort themselves in The Twist. A wall has been raised in Berlin to symbolize Disunited Nations, but other barriers have been razed in Duke and surrounding social institutions. In one short student generation national leaders have fallen in Korea and Latin America, the United States has elected a Roman Catholic President, and the ghost of Senator Joe McCarthy rides again. The World Council of Churches, augmented by Pentecostals and "Orthodox Russians," has discovered Asia, the laity, and its own integral mission. Church union discussions have gotten off the ground in this country, despite "drag-chutes" thrown out by some denominational bureaucrats.

One wonders how many of these recent events have penetrated the consciousness of seminarians, theological professors, or parish ministers. Have we been so busy with Qumran and committees, Bultmann and book reviews, fried chicken and the Last Supper, that we are heedless of the world outside our "stained-glass jungle"? Are we studying the English Bible so intently for that crucial examination, that learned paper, or that imprecatory sermon that we miss the Word of God for public and for private lives? Do we talk so much about Jesus Christ that we cannot hear what He has to say to a world in breath-taking transition? As we go forth into new parishes, new appointments, new opportunities, may we have the humility—as well as the confidence—to say with John Glenn: "I don't know the nature of God, (but) He'll be wherever we go."—C.L.

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Time and The Christian

Bishop Nolan B. Harmon

Whatever Time is, there is one sure thing to be said: Humanity can do nothing whatever about it—either to stop it, or get out of it, or modify it. Time, unlike Matter or even Space, is the one category in which our lives are cast which is completely beyond our control. We can overcome Space, but not Time; we can suspend Thought, but not Time. We may measure time correctly or incorrectly, letting it be determined by the heavenly bodies as they turn in their vast orbits of immensity, or by the minute hand on a lady's wrist watch; we might measure it by heart-beats, as the poet says we should, or we could do as an old sundial in Virginia claimed to do and "count no hours but the happy ones"—but the thing itself flows on. We may live through it, or it may flow past us—who knows? But Time itself we cannot escape. Humanity's conquest of every other category avails not to stop one second of the course of Time. Man may rocket himself into the moon, or into the bands of Orion for that matter, overcoming space with the skill and power of his own creations—but it will take time, his time, his life's time, so to do. What is this flow of sequences, this duration, into which God has put this world, and put us all? What is Time?

The keen minds of the ages have of course been impressed with these questions, and have come up with answers—answers which reflect the inscrutability, the impassiveness, the incomprehensibility of the thing itself. St. Augustine said that he knew what Time was if you did not ask him, but that if you did ask, he did not know (*Confessions,* Book XI, Chap. XIV). (And this, incidentally, was one of the few things Augustine ever admitted he did not know.)

Immanuel Kant was right, I think, when he said that we have no right to take the conditions that govern our perception of time as definitive of Time itself. But his own analytic mind shows its imprisonment to its own perceptions when he wrote that the world must have had a beginning in time, but that if it did have a beginning in time, there would have had to be an "empty time" before that—that is, before anything began in it. This would make Time a sort of pre-eternal nothingness.

St. Augustine would cut in here by saying that God made Time when he made the world, or began making it. God made the world and Time together, taught Augustine—and if the Church has pro-

duced a keener, more incisive, and at the same time more architectonic mind than that of Aurelius Augustinus, I do not know of it or him. In one of the few humorous touches I've found in Augustine, he answered the Kantian idea of an empty time. "What was God doing before He made Time?" Augustine remarked that some people said He was making a hell to put into it anybody who would ask such a question!

Henri Bergson, with his clever Gallic mind, made Time something entirely apart from all measure of it, and from all outward situations which Time seems to create. Bergson spoke of duration (durée) apart from all measures of duration. The roots of most errors in philosophy, he held, are in a confusing of concrete duration, *and* (he meant *with*) the abstract time which mathematics, physics, and language and common sense substitute for it (cf. *Time and Free Will,* p. xi). Bergson insisted that Time was to be considered something within us, apart from clocks and equinoxes—and a reputable and growing school of physicists today seems to be leaning his way. Bergson was really fighting for man's free will and self-determination more than he was for a special idea of Time—feeling that man had to stand apart from, and be superior to, Time, if he were to enjoy free will. He has some good reasoning in supporting this viewpoint.

Sir Arthur Eddington has a delightful imaginary argument between Bergson and the Astronomer Royal in London. Bergson was incensed at the idea that Time had to be what the Astronomer Royal said it was, with the Astronomer Royal asserting with conscious authority that Time indeed was what he made it to be, with the signals from Greenwich at his command going out to determine the exact second for every chronometer on all the ships on all the Seven Seas—and lands too, for that matter. And then Bergson, for all his reasoning, had to go catch a train by the time the Astronomer Royal gave him (*The Nature of the Physical World,* p. 69).

The Bergsonian idea of an innate time in mankind apart from all measures of it has been strengthened somewhat by some recent strange discoveries in the realm of physics and biology. There is a mysterious time sense in the animal world, and even in the plant kingdom. Living creatures have a sort of "built-in clock," one scientist has explained, and some illustrations of this are startling in the extreme. The lowly cocklebur plant waits to flower until exactly eight-and-a-half hours of darkness—not light—come about it. How can a cocklebur measure darkness? And the oyster, which is to us

the least sentient of all creatures (if it be a creature), has a mysterious time sense. Oysters open their shells at high tide to take in food, and oysters have been taken from their beds on the Atlantic Coast and transported to the Pacific in huge tanks of sea water, but there in the dark of their salt-water prisons, the oyster opens when the tide comes to its full on the far-away Atlantic. Can anything be more uncanny? This spineless, nerveless, eyeless mass of matter, closed in a shell, hidden in the dark, dumb as an oyster—in fact, an oyster—*knows* when the tide beats high on Hatteras, or Henlopen or Cape Cod—far, far away. In tune with the seas of God.

The physicists, of course, must deal with Time constantly, and finding that velocity, or the movement from place to place of molecules or light waves, has a lot to do with the mass or substance of what moves, they reduce Time to a formula in their particular equations. They have a little letter t for time, with a v for velocity, and a d for distance, all packaged up together, so that if you change one, you change the others. Time thus gets to be a variable in the never-never land of modern physics. "Time appears to be relative," wrote Albert Einstein, and modern physics likes to emphasize this idea. "Time is no longer considered absolute nor flowing the same everywhere," said a speaker of the Bell Laboratories in a recent lecture on *Time*. *"Now"* is not the same everywhere.

This, of course, may be no more than the physicist's way of saying that he can't take any point of time as absolute in his relativistic world. The Astronomer Royal is really out of date—which would have pleased Bergson, even if he had missed his train.

We might pick up the poets to see what they say regarding the "abysm of time", as Shakespeare called it. It is its inexorable inevitability that impresses the seers and sages. Virgil called it "irreclaimable"; Richter, the "chrysalis of eternity"; Colton spoke of it as a "black and narrow isthmus between two eternities". "The curtains of Yesterday drop down, the curtains of Tomorrow roll up; but Yesterday and Tomorrow both *are*," observed Carlyle. "I dislike clocks with second hands," said Madame de Sevigne. "They cut life into too small pieces."

But these thoughts, though impressive and beautiful in their sense of man's tragic involvement in his own environment, do not answer the fundamental question. They merely comment on it. The Christian attitude, both toward Time and the God who made it, has got much more in it than mathematics, poetry or philosophy. "The problem of time and eternity is no problem of mathematical relations,

but a profound question of values," stated Frank Herbert Brabant in his Bampton lectures of some years ago (*Time and Eternity in Christian Thought, 1936*). This is most certainly true.

II

To look more closely at this "profound question of values" for us who are Christian, to see Christ in time, and his life and its implications regarding it, and to understand better our own time line, must be the next inquiry. We Christians confess a revealed religion, and whenever we write or teach, we must perforce take God's revelation as a base-line insofar as it applies to any specific matter of transcendent value. If we by-pass revelation or go contrary to it—and even theologians do—let us acknowledge that frankly and admit we are building as men upon what we have managed to figure out for ourselves. There are some things—I say this with no irreverence—that we can feel sure of apart from revelation—but not Time. In interpreting it and its profound implications, both for this world and the world which is to come, we must and do stand upon the orthodox interpretation which affirms belief in a God who is the Father Almighty, Maker of all things, visible and invisible—and this includes Time; and also upon the life in time, and the teachings of Jesus Christ as revealed in Scripture. Furthermore, in line with revelation there are teachings of certain of the Church fathers which give us helpful insights.

But in evaluating God's revelation, and creating a philosophy for life which may deal with this matter of Time, I insist that alongside of revelation, and I hope agreeing with it, there must always be the reasoning power of the human mind. I have no patience with a supposedly religious mental quietism, which has been the vogue in some circles lately, and which some passively rest in, belittling reason, and stating that it must abdicate its sovereign function until God shall make things more plain.

Now there are some things that God has not chosen to reveal to us, and may never so choose; there are some things truly revealed which we cannot, with all our reasoning, ever understand; but there are some things we can, and let us bravely try to understand more. I insist on the primacy of the human mind. There is a Christian philosophy—Christian as it rests on Christ, philosophy as a love of wisdom. And I affirm that any attempt to understand time—and, more specifically, what we ought to do with or in it—belongs just here.

Orthodox Christianity affirms and relies on a God who is Himself eternal—whatever that may mean—who "in the beginning", whatever that meant in Time or before Time, "created the heavens and the earth." Orthodox Christianity holds that God made the world out of nothing. "Impossible," says common sense, "there must have been something in the nature of inchoate matter, without form and void," some sort of "desolation and waste", as the second verse of Genesis put it, for God to start with. But who made that? How did things, out of which later things were made, come to be? Was there any kind of creation before a creator? Augustine brushed this idea aside scornfully: "For the will of God is not a creature, but before every creature; seeing that nothing could have been created, unless the will of the creator had been before it" (Book XI, Chapter X, of *The Confessions*).

This great Church Father emphasized the idea that God made the world and time together. "For how could innumerable ages pass over, which Thyself hast not made; Thou being the author and creator of all ages? Or what times should these have been, which were not made by Thee?" (*Ibid.,* Chapter XIII). He added: "But if before heaven and earth there were no time, why is it then demanded what then Thou didst? For there was no THEN when there was no time" (*Ibid.,* XIII).

Not only for theological, but for practical purposes, we hold that mankind is fixed in a time-space continuum which God the Creator has made. Orthodox in my patristic interpretation, I am afraid I am just as orthodox in my Newtonian conception of space and time. I am not willing to admit with the present-day physicists that space is curved. Space can't curve—any more than an inch can weigh a pound, or a mile can weigh a ton. A different category comes into play. I will concede that light waves may be, and doubtless *are* curved, as they travel through space; that the very stars in their courses may move in vast sidereal sweeps, with the nebulae doing a sort of stellar twist in the vast recesses of the sky. Nothing may go straight in space, not even the heavens themselves, if I may so say, but space itself, or its concept in the human mind, is untouched by what happens in it. Our minds, to be sure, cannot imagine space to have an end, nor can they conceive of space which has no end, but the thing itself, that part of the continuum in which we find ourselves, has a certain entity all its own, and the human mind, created by God to think His thoughts after Him, can stand up and say so.

Isaac Newton stated that "before there can be matter, there must

be an absolute space and absolute time, not determined by their relation to anything external." This, of course, is the old classic Newtonian thesis and is as greatly shot at today by the new physics as are some of the old orthodox conceptions of the fathers in theology. Admittedly, we may not hold unswervingly to these classic concepts in a world where relativity is on the loose, in physics (and sometimes in theology), and glories in the indeterminacy it brings. But let me insist that for all practical purposes God the Creator has placed us where we are in a world whose space we *must* live in and *may* conquer, but whose Time we never can.

It is noteworthy that in the Christian revelation there is no philosophizing either in the Old Testament or the New over the metaphysics of temporal existence. Nor is there any purposeful attempt to interpret Time or the mysteries of the universe. The Bible is a practical book, not a scientific treatise. It deals with things as they are, and with man as he ought to be. Our unforgettable Bishop Warren A. Candler, once speaking to us students at Emory, said that the Bible was like the "headlight of a great locomotive engine rushing down the track—designed to show the track ahead and not to hunt out coons and rabbits on either side of the track." The Old Testament embodies the revelation of God as Creator and, on the whole, as beneficent Providence; the New shows Him as the God and Father of our Lord Jesus Christ, who as the eternal Logos made all things in the beginning, and "without whom nothing was made that was made." It reveals a God who as Christ Jesus came into the world in the "fulness of time" (Galatians 4:4), that men might have life, eternal Life, through him.

The Christ-line, as Oscar Cullmann terms it, began in our time-space continuum at a definite point in human time or human history. *The Apostles' Creed,* which is a boiled-down, highly concentrated compendium of the crass facts of the Apostles' faith, nails this down at a specific historic point. It mentions an otherwise unknown Roman procurator by the name of Pontius Pilate, under whom at a point in time the eternal God in the person of Jesus Christ "suffered" and was "crucified, dead and buried." After a time duration, classed as three days, the Creed affirms that this Christ rose from the dead, and later ascended to heaven—whatever that may mean, but certainly leaving time as we know it; and that eventually, in time or at the end of time, he shall "come again to judge the living and the dead."

In the on-rolling of history since the days of Pontius Pilate, and of Augustus Caesar, under whose imperium God broke into Time, the

world has greatly changed. In line with the world-wide sweep and influence of the whole Christian movement, human time has been divided into a "Before Christ" and an "After Christ". Christendom, in its early ages, managed to fix upon all its papers and documents the magic words, *anno Domini,* "In the year of our Lord," until even the pagan world of the present delineates time in this way. For centuries there was no thought to measure time "Before Christ". Not until the 18th century, I believe, did Christian scholars—Bossuet, they say, was one of the earlier ones—begin to affix to the pre-Christ history a numbering of the years backward from that event. "If the thing happened," explains C. L. Lewis (*Miracles,* p. 131), "it is the central event in the history of the earth—the very thing that the whole story has been about." As of now, we are in the 20th century, thus marking time by almost two thousand years since the Christ event occurred in human history. And Time still marches on.

Unlike the Greeks, both the Jew and the Christian deal with Time as a practical setting for human life. They never try to see it as a metaphysical entity. *Chronos,* the name of abstract time for the Greek, is not treated abstractly at all in the New Testament. *Chronos,* personalized in ancient mythology, was held to be the father of the gods—Jupiter especially. Thus Time in ancient mythology, even in that of India, created the gods. In Christianity, God creates time.

Kairos, in the New Testament, usually means a definite point of time, with a fixed content. It is a frequently used New Testament word. Jesus, according to the synoptic witnesses, characterizes his passion by the word, *Kairos,* "My *Kairos* is near"—so he sent his disciples to prepare the Last Supper (Matt. 26:28). The demons said to him by the lake, "Hast thou come to torment us before the *Kairos?*" (Matt. 8:21). In response to the post-resurrection question, "Wilt thou at this time restore the Kingdom to Israel?" he said: "It is not for you to know *Chronous* or *Kairous* (Acts 1:7).

Another temporal expression in the New Testament is *Ora,* "hour". Still another, *Aion,* serves to designate both an especially defined period of time, and also a period of undefined and incalculable duration which we translate by the word *Eternity.* It is this ambiguous use of the word *Aion* which Oscar Cullmann especially warns us to watch.

I do believe, however, that Cullmann is right in saying that the Christian concept of Eternity, as the New Testament has it, is not to be interpreted in the Platonic or philosophic sense of the early

Greek thinkers. The Greek mind held, and many moderns also do, (and to a certain extent we all must hold) that eternity marks a different category from Time. But, as the New Testament has it, Cullmann insists that Eternity should be taken as "endless time (*Eis ton ainos*).

The Greeks, of course, saw time as an endless circle in which history always repeated itself, and in which again it may repeat. The Greek mind conceptually kept earthly time entirely apart from its concept of Eternity. But over against the Greek circle, the Hebraic-Christian concept sees time as the moving on of a straight line, and, as far as our faith is concerned, as a redemptive process, begun in time, to move forward in time, and to end with the final *Kairos* which the Father has in His own keeping (Acts 1:7). After that—Christian thought is divided, with some of us seeing Eternity as something different in kind and degree from Time as we know it, but of course all of us clinging always to the idea of an everlasting *duration* in which God's is the "kingdom, and the power, and the glory, forever and ever," as our English benediction puts it.

Others, perhaps all of us in our crasser moments, see eternity as time moving on to the ages of the ages. But if we let our minds go ranging out to understand what it means for Time never, never, never to end, we cannot do it. Our minds come reeling back to us finally like frightened birds. Eternity is a concept too great. Only the Eternal knows Eternity.

The dramatic sentence in Revelation when the angel stands with one foot on sea and land and swears that there shall be "no more time," does not mean, in New Testament language, that *Chronos* (one place where this word *is* used) shall be ended or turned into Eternity. It means, our commentators hold, that there "shall be no more delay" or "Now is the time," as we put it. Nevertheless, no one can read that tremendous sentence from the 10th chapter of Revelation when the mighty angel lifted up his hand to heaven and sware by "Him that liveth forever and ever, who created heaven and the things that therein are, and the sea and the things which are therein," and swore that there should be "time no longer," without feeling that underneath all this, in a very real way, there was something more epoch-making than an angelic "time's up" by a heavenly stop-watch. Time itself must eventually run into some sort of *eskaton*.

All this throws light upon the Incarnation with its vast meaning for us who live in Time. It seems to me that we understand better today the time-dividing drama of the Christ-event since our minds

have been opened up somewhat by the space age; even man-made rocketry and the *Mercury 7* capsule have given us a slight escape from the isolation of this earthly ball on which we live. When we, with awe and wonder, think of the Eternal One entirely apart from this terrestrial sphere, actually coming in the person of His Son, our Lord, and living with us, bound by our own limitations of time and space, and through it all revealing a love that gives us in our time an opportunity to become the everlasting sons and daughters of God, then we begin to see GOSPEL—a true Good News, written in letters of heavenly flame. We in the Western tradition see God in Christ as most God-like on the cross; the Eastern Christians, the Orthodox Church, see him at his greatest in coming to earth at all, emptying himself, being born of a woman, born under the law, being found in fashion as a man, becoming obedient to death, as the rest of us are. There would be no Gospel had the Christ who came not been the God who created. Our Lord affirmed again and again that he had *come,* or that he had been *sent,* into the world to save the world. No human being, no matter how good, no matter how self-sacrificing, no matter how clear a teacher, nor how greatly endowed with God's own Spirit, could have accomplished the redemption of man which Christ Jesus started in time, and which will go on as long as this earth endures. The "Jesus cult" would have died had it not been for the Christ of God. Edwin Lewis once said that "Christ has saved Jesus for us." But if this Jesus were God, the only *begotten* Son, with the Father before all worlds, as he taught—if he broke in on Time for us men and our redemption, "came down from heaven and was incarnate by the Holy Ghost of the Virgin Mary and was made man"—then earth and man were given meaning, and the very Time process itself became and will continue to become a calendar of redemption. No one *can* escape Time. We are not meant to, any more than our Lord could escape it when he came to dwell with us in the days of his flesh. But in his redemptive acts and in his teaching to his own, while he disclaimed any knowledge when the ultimate *Kairos* should be, he did say that he would go to prepare a place for his own, and that where he should be, his own would be also.

His disciples took these words to heart, and immortality—that is, everlasting life, the endless duration of the human soul apart from any time span here—has been made one of its cardinal features. I know that they say that no person of intellectual respectability has for the past thirty years spent any time in talking of the after-life; but I also know that the entire New Testament is shot through with a tremen-

dous awareness of a Father's House in which there are many rooms, of an everlasting Kingdom prepared for those who know and love God; of a "departing to be with the Lord", as St. Paul put it; "of a crown of righteousness laid up in store" for those who know and trust Him, and of a New Jerusalem that shall not pass away. Dr. Walter Russell Bowie once said to a little group of us in New York that *Eternity* is the word Protestantism has completely forgotten.

I would not plead for a morbid awareness of the constantly overhanging threat of death that our fathers and grandfathers and all generations before them knew. Dr. Donald Soper, in his recent Yale lectures, plays up the idea of "death as the everpresent reality" to all past generations (*Yale Lectures of 1960*). I think that on the whole we with all our earthly activism have a healthier attitude toward "life's short span" than had our fathers. "One world at a time" is a good motto, provided we do not entirely forget the transcendent importance of the world yet to be. For no matter how we try to sanctify our actions in this world, it is really *secularism,* if we see only Time *now* and Time *here.*

III

Leaving now these somewhat metaphysical speculations, let us take up the practical aspects in Christian life of the Time process—first for the individual, then for his world.

We get born in time with a birth date affixed to our name. We become conscious persons a few months later, and in this consciousness have the sense of duration and of time passing. We begin to note the clock face, day and night, summer and winter, and also physical and mental changes within ourselves as the calendar of life moves on. What the scientist calls *entropy,* or in-time-ness, begins to have its way with our minds and bodies as it does with everything that exists. In sleep or unconscious, we seem to go out of time, and even our dreams have no true temporality. But asleep or awake, our hearts beat on "like muffled drums," so Longfellow said, while the minutes pass.

As for the sense of duration, this is never consistent, for some minutes drag and some fly. Bergson was right about a sovereign consciousness which sits apart from the swing of the pendulum. Also, we discover that no two persons have the same time sense, and that entropy affects us each differently. Some grow old at forty; some are not old at eighty. But Bergson was wrong if he held that there is no Time apart from our sense of duration, for the pendulum inexorably swings, the stars move, we grow older and older, and after a time

another date is fixed after our name—and that's it. And when all is added up, no lifetime is any more than a brief span against the tremendous backdrop of earthly history—but what immeasurable and Godlike potentialities there are for each life in that brief time span!

Jeremy Taylor, long ago in the first pages of *Holy Living and Holy Dying,* set forth a Christian evaluation of Time that, for all its antique language, shows great acuteness and appealing force. John Wesley read Taylor's pages and was profoundly influenced. He saw that Time to be best spent for God should be organized, "methodized." So Wesley kept a daily journal, not to note the casual happenings of each little day, but to give him a chance to review and itemize all his actions so as to see where he had wasted or where again he might best use his time. Our Methodism yet feels the effects of this systemization. "Are you determined to employ all your time in the word of God?" is the question Wesley asked of each preacher who joined him. It is the question we today must ask of every minister when he becomes a traveling Methodist preacher.

Practically, we do not worry over the metaphysics of Time, or Space, and while knowing that Eternity is in us and around us, and never far, we are content to live as best we can where we are. When we engage in such a simple thing as prayer to God, we are really crossing over from Time into Eternity, although absolutely unconscious of any barrier between ourselves and the Eternal One. Nor is there any.

A. E. Taylor, in his monumental *Faith of a Moralist,* refers to the present instant as a "knife-edge" between a past that is gone and a future not yet come. Taylor holds, and I would agree, that we cannot atomize Time so as to make it a chain of instants, with the present moment a point between an immeasurable past and an eternal future. He likens the passing of Time to the flow of a melody, when musical notes are struck one after another. Each note stands by itself and can be isolated from the others—as perhaps can also be the instants of Time. But the melody is a flow, built on these separate notes, comprising them, but having an entity as well as a movement of its own. So we live in Time, but we are doing the living, conscious of separate moments, but conscious of ourselves in and through them—living!

The tragic sense of life that imbues our post-victorian novelists—Thomas Wolfe, Faulkner, Dreiser, Hemingway, Tennessee Williams, due to what they see of the shortness and feel to be the aimlessness of the time-line—is not felt by the Christian. He too sees vicissitudes and dead ends, and knows only in part. But believing in One who

came to give life, who promised Eternal Life, he takes Time as his chance to live to the full in this world, and let it be an earthly launching-pad for the more stately and everlasting orbit of the soul. Here there is corruption, he knows, but it is a corruption which must put on incorruption, a mortal which must put on immortality. Browning's grammarian had it: "Others mistrust and say, 'But time escapes, live now or never!'" He said, "What's time? Leave *now* for dogs and apes; man has forever."

When it comes to the end of the universe and the eschatology of Time, Christian faith and hope and the prevalent thinking of modern scientific thought begin to diverge, though neither flatly contradicts any more than it helps the other. Science rather prefers to presage a universe that is going to go on forever pretty much as it has been going on. If a wandering comet should bang into our earth, or a mightier star smash out our sun, thus ending the world, scientists would not thereby be put out of countenance too greatly, though they certainly would be put out of life. They would say—*post mortem*—that, after all, this is—or was—an infinitesimal earth, and beyond it the ordered universe is going to roll right ahead forever in its majestic immensity. "You have to posit a miracle to get the world created," I heard a scientist once say. "It's cheaper scientifically not to have to depend upon another miracle to end it." But this reasoning ignores the innumerable miracles that the preservation of the world depends upon at every instant. There is that cocklebur, and there is that oyster! God as Preserver is as great as God the Creator, being the same God.

More particularly, Science sees the universe going on until it slowly runs down. Pierre de Chardin, the remarkable Jesuit scientist whose book *The Phenomenon Of Man* had us all talking a year or two ago, puts it this way: "Since physics has discovered that all energy runs down, we seem to feel the world getting a shade chillier each day. That cooling off, to which we were condemned, has been partially compensated for by another discovery, that of radio-activity, which has happily intervened to compensate and delay the imminent cooling. The astronomers are now in a position to guarantee that if all goes as it should, we have at any rate several hundred million years ahead of us. So we can breathe again. Yet, though the settlement is postponed, the shadow grows longer. And will mankind still be there when the final curtain falls?"

Well, frankly, I could not care less. Be there for what?

Christianity has an eschatology, a view of final things based on a

belief in the return of the Lord Christ as a *Kairos,* which even He said he did not know. That time the early Christians thought was right upon them. It was not. The Petrine epistles a bit later, with second generation Christians coming on, has the children asking their fathers why the Lord delayed his coming. The writer took refuge in citing the Eternal One with whom a "thousand years are but as a day, and a day as a thousand years," affirming a final destruction of the world, but affirming that "we look for a new heaven and a new earth in which righteousness shall make its home." So the Church looks yet.

Because the return of the Lord has been connected with so many vagaries of belief, with wild prophecies and weird enthusiasms, and because it takes our mind off the practical business of living daily, the doctrine concerning the Second Coming has fallen into disrepute in theological circles. When the question within recent years has been asked: "Do you believe the Lord will return?" it has been smart to say, "O, I did not know he had gone." Our only Wesley hymn on the Second Advent, "Lo, he comes with clouds descending," was taken out of The Methodist Hymnal by our Commission in 1932 against the plea of some of us that the New Testament does teach a coming back to the earth of the Lord.

But suppose that He will not return, and not be expected to return—work that supposition out in theology and see where we are left. Let the first and great Christological paragraph of the Apostles' Creed end this way: "Suffered under Pontius Pilate, was crucified, dead and buried, the third day he arose from the dead, he ascended into Heaven and sitteth on the right hand of God." Period. No "from thence"—Christ left in perpetual session in heaven, perhaps to judge the dead who come up to him, but apart from a world left to go on forever to which he will never come again. I would prefer the bold if cold stoicism of Science to such truncated, denatured, gloomy eschatology.

So there, it seems to me, is our choice—either the Christian hope to make this world a better place in which to live, but at the same time, look for a new heaven and a new earth at a time which the Father has in His keeping; or looking ahead to the gloomy coldness of a dark and freezing planet in which the last man will finally die with all our brave records. One thing is sure: neither Time nor Eternity will have any meaning unless there be behind them the will and plan of the Almighty, the Holy God whom Christians call Father. Alfred Tennyson, who was certainly no Pentecostalist, expressed best the Christian's hope in those solemn yet magnificent couplets which

he concluded by pointing to "one far off, divine event, to which the whole creation moves."

As it is, we do well to redeem the Time and to make every effort we can to bring the Kingdom into this world. We preach a Gospel of the Lord who came to give us life more abundant here, and Life Eternal—whatever and wherever that is in His own time. The Apostle Paul enjoined us to make a sacrament of life itself, with "whatever we do in word or deed being done as unto the Lord" (Colossians 3:17). Life itself is full of meaning and we find in God's will not only our peace, but our purpose.

For the rest: To *leave* to God the things I cannot know nor am meant to know, in sure and certain trust that He who created this world and called us into being, even the God and Father of our Lord Jesus Christ, will keep and perfect in His own time them that are His—in life, in death, in that vast forever. Even so, Father, keep Thou us all.

Currents of Conflict in Congo

Edward F. Smith, '47 (Visiting Lecturer, 1962)

[N.B. Limits of space compel condensation of this matter and omission of a considerable amount of personal experience—E.F.S., April 18, 1962.]

Something of the complexity of the current problems of the old Belgian Congo may be seen in the following six typical expressions which are being used today. (1) Many African students in the United States blame the whole difficult situation on the United States. They say that the United States engineered the death of Patrice Lumumba for its own imperialistic aims.

(2) The same group feels that the United States upholds the separatism of the Katanga for its own economic reasons, control of copper resources.

(3) Katanga people who support Mr. Tshombe, on the other hand, feel that the United States opposes the Katanga separatism for economic reasons.

(4) The United States—or many of its citizens—believe that Britain and France are lukewarm toward the Congo-Katanga operation of the United Nations because British and French investors are trying to protect their interests in the Katanga mines.

(5) Many Britishers and Frenchmen feel that the United States is more interested in a settlement of the Congo-Katanga problem which the United States will accept than it is interested in an understanding of the fundamental nature of the problem.

(6) Many people the world around make the Belgians out to be the villain of the piece in that they withdrew too hastily from the area and are considered to have created an unworkable provisional constitution in a deliberate attempt to promote secession.

Admitting that generalizations always do injustice, not much can be said without using them. The most interesting common theme in these six positions is the underlying presupposition which all accept; namely, that in relationships of black peoples and white, the blacks are always subject to the control of and manipulation by the whites. That this point of view is accepted by Africans is dismaying in the extreme.

Perhaps the most important of the reasons for the troubles in the Congo compared to other African areas is the abysmal lack of prepa-

ration. The statistic of seventeen university graduates in a population of 14,000,000 people is well known. Less well known is that there was not one African of professional stature in the entire population. The Belgians are often condemned for this. Justice would suggest that the nations which press for independence irrespective of the state of development of a colonial area ought to confront the realities of the area.

A second major reason for trouble is the lack of political and administrative experience and preparation for the Congo people and particularly their leaders. Third, there were also "built-in" weaknesses: lack of national unity, personal power struggle and a number of secessionist tendencies of which the Katanga has become the most famous in the world press.

The mutiny of the Congolese army and police force is a fourth major reason for the troubles of the new country. Dr. Ralph Bunche thinks this mutiny was at the base a revolt against the non-Africanisation of the officers corps. This is reading the problem too lightly, I think. The same persons taking decisions elsewhere for the structure of the government also took decisions affecting the army officers corps. Men were not less prepared for ceremonial command than they were for the top positions in the civilian administration. Many people think—I am one—that the revolt was a carefully planned and engineered scheme to rid the country of the vast majority of its European population in order that the personal designs and plans of Mr. Patrice Lumumba could be executed with a minimum of delay.

A fifth reason—extremely important—was the continuing withdrawal of capital from the country with the approach of independence. The economic machinery could not go other than into a decline as vast sums were withdrawn by various means, some legal and some questionable. With the flight of thousands of Europeans and managerial and directing personnel at the time of independence, things became even worse.

Chaos is never absolute and it became progressively worse through the first months of independence. Finally, alarmed by the inroads of Communist countries and the obvious incapacity of the Lumumba government to exercise its authority, Mr. Joseph Kasavubu, president of the country, dismissed Mr. Lumumba. The Prime Minister responded by dismissing Mr. Kasavubu. Their partisans brawled in the streets for quite some time. The legal question involved is rather sensitive. There is no constitution for this new country. The results of the Bruxelles Round Table in early 1960 are seen in the form of

the *Loi Fondementale,* a sort of provisional constitution. This has not been ratified by the Leopoldville Parliament. Many think it cannot be ratified because it is an unrealistic, unworkable document. It is, however, the nearest thing that exists to a charter of government. Mr. Kasavubu dismissed Mr. Lumumba by the authority of the same legal instrument by which the ex-Prime Minister took office. It is a lamentable fact that for half of the first eighteen months of its existence, this new country had no government in the legal sense. In many areas this would be no great internal catastrophe because of the existence of a dedicated and capable civil service. The Congo lacked this also.

The United Nations came into the Congo at the request of Mr. Lumumba and of Mr. Kasavubu. There is a clear legal basis for their presence. The wisdom of the late Mr. Hammarskjold is seen in that he was ready to respond to the needs of the country even before the Prime Minister realized how grave was his situation. According to Dr. Bunche, the UN operation has enlisted a total of three hundred civilian personnel and about twenty thousand military at the largest stage of the operation. It is costing about ten million dollars a month to maintain this force. Their aim and operating limits are determined by decisions of the Security Council, with the General Assembly and the special consultative group which was created to advise the Secretary-General on the conduct of this operation aiding in the task.

It is obvious that Security Council decisions cannot be much more than quite general statements of intent and direction because of the veto which always hangs over them. Thus the key to understanding the policy of the United Nations operation in this area is in the executive and administrative decisions made by the Secretariat.

Dr. Ralph Bunche says that the aim of the operation has been consistently only to help the government of a newly independent country to regain and exercise its authority. It is hard to see how a reasonable person could argue against such an aim. If, on the other hand, some aspects of the UN operation seem to deviate from this aim, there is created a basis for criticism of specific aspects of this operation which do not necessarily support the idea of destruction of the UN.

One of the great benefits of the UN operation in the Congo is that it has largely succeeded in preventing a direct great power confrontation there. This is the more remarkable when one considers how rapidly and impressively the Communist bloc nations were present in Leopoldville and Stanleyville directly after independence. The excep-

tions which may be cited to the general prevention of confrontation only make this feat more remarkable.

There appears to have been some difficulty in recruitment of civilian personnel for this operation. The three hundred persons so employed have doubtless made a considerable technical contribution to the needs of the new country. However, many of them have been necessary to the functioning of the UN itself and have been able to do little beyond support the operation.

Famine relief is no small item to the credit of this work. When one takes into consideration the distances to be covered, the problems of distribution as well as acquiring materials for famine relief, hostile populations in certain regions, and the general fact that the Congo never managed much surplus food production even in "normal" times, their accomplishments in this respect are the more impressive.

The work of UN medical teams, accomplished often in the face of danger and difficulty, is also of considerable significance. Many of these teams appear to have been recruited from military forces of the country supplying them, but they served in the UN as non-military personnel.

It is reasonable to summarize the nature of the general difficulties under which the United Nations forces have worked in the Congo. There is no national language which is generally and widely spoken. The Belgians, more than any other colonial power, employed the vernacular languages of the area. This was commendable in appreciation of African life and culture. It certainly did *not* contribute to the creation of a sense of national unity on the part of the Congolese peoples.

The United Nations operation has demonstrated more often than is really necessary a near-total lack of knowledge of Bantu psychology, custom and tradition. Nowhere is this more clearly seen than in the creation of the refugee camp in the Elisabethville area. This camp is perhaps the least understood aspect of the whole operation. Most people seem to think that the word "Baluba" is comprehensive and covers all groups bearing that name; this is far from accurate. The Baluba refugee camp in Elisabethville is at least as much a result of UN miscalculation and misunderstanding, as it is of Katanga government misconduct.

Finally, it may well be included that lack of precision as to methods to employ and objectives to be sought made quite a problem for the United Nations. Their personnel can only be (apart from the evolving international secretariat) nationals from member states.

Their military is still a group of national contingents. This makes a serious administration and command problem in some respects. The lack of precedent for any such endeavor and the terrain—culturally as well as geographically—in which it was undertaken added to the difficulty.

It is hardly true to say that the UN has from the beginning sought to bring a reconciliation of the several factions to the dispute. At the outset, the task was so great and the resources so thinly spread that prevention of further deterioration of the existing situation seemed about all that could be undertaken. For legal reasons, the UN has been obliged to work with the Leopoldville government—when such a government existed—which has made reconciliation a difficult matter. We have cited the problem created by lack of a constitution. The desires of the people in this Central African area far outrun the present economic possibility, with or without the Katanga. Austerity programs seem as unpopular in Africa as elsewhere—but at least as necessary.

We observed the UN operation from the point of Elisabethville. It is easy to think that all the troubles of the UN have been with the Katanga. If we take the figures of the UN, it has lost as many troops to the forces nominally answerable to Leopoldville as it has to the Katanga forces. Mr. Dyal, civilian head of the UN in Leopoldville, became so personally unacceptable to the leaders in Leopoldville that a threat was made finally that Leopoldville would expel the UN unless Dyal were withdrawn. The improvement of the UN-Leopoldville relations dates from Dyal's withdrawal. In like manner, Mr. Conner C. O'Brien, civilian head of the UN operation in Katanga, was personally objectionable to the Katanga government. He had a most difficult role to play, to be sure, but he seems to have aggravated it by many of his personal attitudes. It is regrettable that the UN did not replace Mr. O'Brien early in his career in Elisabethville.

The concerned political leaders themselves organized a conference in the spring of 1961 at Tananarive in Madagascar which bade fair to settle the problems of the Congo. All were present except for Antoine Gizenga, the heir-apparent to Lumumba's group in the northeastern Congo. They met on neutral ground without military pressure from any special group. In a week they worked out the general framework of a federal scheme which seemed acceptable to all. A meeting was schduled for May in Coquilhatville in the Equator province at which details of the plan were to be completed.

Only a few days before the Coq meeting began, the Leopoldville leaders signed an agreement with the United Nations which set out

responsibilities and obligations for the UN and for the Congolese group. With this in their pocket, Messrs. Kasavubu, Iléo (the prime minister of Mr. Kasavubu's choice, who could neither convene the Parliament nor obtain even a paper majority), Bomboko *et al* did not need to negotiate with the recalcitrant leaders of the other areas. Mr. Tshombe denounced the whole group and sought to return to Elisabethville. He was detained, though it took the Leopoldville government about ten days to decide that they had ordered his arrest. So far as one can tell, not much significant progress was made in the Coq conference other than the agreement to divide the old Congo area of six provinces into twenty-three states. Even this number was still under debate when the meeting ended.

Mr. Tshombe was released after about two months' detention. His release appears to have been the result of General Mobutu's efforts on his behalf. He signed a series of agreements as to the relationship of the Katanga with the rest of the Congo which were promptly repudiated when he returned to Elisabethville. Most of the world which thought he should have kept these agreements passed by the well-nigh universal principle that agreements made under duress and restraint or threat are not valid. It is a measure of the psychological and political maturity of those at Leopoldville that it was thought to have any chance of success. For his part, Mr. Tshombe became even more suspicious both of Leopoldville and the UN, the one for his detention and the other for not securing his release. There was a golden opportunity for the UN to obtain Mr. Tshombe's release and to press the whole group to continue its work. Unfortunately, this opportunity was not seized.

The entry of UN forces into Katanga was in 1960 opposed by the Tshombe government which claimed, with some justification, that its own house was in order and that the international police force was not needed. Dr. Ralph Bunche negotiated an agreement with Mr. Tshombe by which a token UN force was to be placed in Katanga as elsewhere. The agreement appears to have bound the UN not to interfere in Katanga's internal affairs and not to use force against the Katanga. The circumstances of life change and one's views with them. However, if this was the text of the agreement, then some serious questions have to be raised as to the UN's conduct in the Katanga in succeeding months.

There is a question in the minds of many people as to whether the Tshombe government represents a Katanga majority or not. Many close students of the situation who were present through the election

period insist that the Tshombe party, the Conakat with its allies, did in fact gain a majority in the elections. When all else fails, both points of view claim the elections were rigged and unfair!

It is worthy of note that the claim that the Baluba of the Katanga are all anti-Tshombe is incorrect. Before the elections of 1960, there existed a Balubakat-pro-Conakat party. The claim of monolithic unity of the Baluba population of the Katanga will not stand examination.

However this question be seen, it is quite certain that the decision to press home the war with the Baluba of the Katanga in the north of the area was a most costly one for the Tshombe government. The final straw, to many people, was the hiring of white South Africans for the Katanga government forces. An examination of the structure of the army and police force of just about any newly independent African country will give some light on the continued presence of Europeans of the nationality of the former colonial power. Technically, they are mercenaries. The real substance of the question seems to be whether the black government controls or is controlled by these foreign elements. My observation in the Katanga is that the Tshombe government effectively gave the orders and that the foreigners willingly served this government.

This has been a crucial question in the policy of the UN. The UN seems to have felt that getting rid of the foreigners would make the Katanga resistance to Leopoldville (and the UN) crumble away. The UN presented to the Katanga government a series of lists of foreign advisors who were to be expelled. Reluctantly but finally, in all cases, these people were expelled. Each list was presented as the final one. The impossible came when the UN demanded that Mr. Munongo, the Minister of the Interior in the Tshombe government, be dismissed. Mr. Munongo happens to be a most able man and a man of steel-like determination. On the grounds of overt internal interference (and also because politically it was impossible, one suspects) the government refused to dismiss him.

The climate worsened immediately. Mutual provocation took place. A UN officer declared openly to a colleague of mine in Elisabethville that the UN had to reduce the Katanga before the General Assembly meeting.

On September 13, at two minutes past four o'clock, heavy firing began in the center of Elisabethville. At eight o'clock, Mr. C. C. O'Brien announced on the radio that at the request of the Central Government, the United Nations had put an end to the session of Katanga. His report was somewhat premature and has put subse-

quent UN denials in a difficult spot, for certain facts rather clearly indicate that this was just what was undertaken. The attacks were made against the main post office (including telephone and telegraph services) and the Katanga national radio.

No one knows who fired first. I do know that Katanga paratroopers were on guard at the post office and radio station, which were not sandbagged or protected in any way. The UN certainly presented itself there to take over the posts which these men were to guard. The UN came with armored cars and heavy machine guns. The Katanga soldiers were cut down on the sidewalk and behind masonry columns. Reports persist of wounded Katanga soldiers being dispatched with bullets in the neck.

Conflict was general over the city. Electricity and water services were cut off though not apparently as a move to force surrender. Things developed into a standoff. It was at this juncture that there came the tremendous loss of Mr. Hammarskjold. He is reported by his associates to have unwaveringly opposed the use of force by the UN in its actions other than the barest self-protection. He certainly was a man the world could ill afford to lose at this point. The persistent reports of foul play in his death continue to cause questioning. However, the commissions of inquiry have so far (at least by public pronouncement) uncovered nothing which would cause any conclusion of foul play. If the plane was indeed "bugged" with explosives, this was done in Leopoldville.

A cease-fire was arranged by Mr. Khiari of the UN and Mr. Tshombe of the Katanga. Presumably it called for no changes in troop strength or disposition. The UN began immediate and important reinforcements, and one wonders whether the Katanga did not do so also.

The things of which I have spoken as a witness continued through the sad events of December fighting. We ourselves left Elisabethville on October 2, 1961, in as peaceful and ordinary a way as one could wish.

Colleagues report that Elisabethville now is an occupied city. The UN forces there, contrary to Dr. Bunche's assertion that no interference is made with the local government, occupy the city in a military regime. There are intermittent but continuing talks between Mr. Adoula in Leo and Mr. Tshombe. There is a virtually complete censorship in these talks (which is at least as well as the wild rumors which usually fly).

Considerable reason exists to believe that these talks could have been held in a more promising atmosphere without the recourse to

force which the UN felt constrained to make. Before we left Elisabethville, I tried to believe that Mr. O'Brien had exceeded his authority in ordering the armed movements. However, in New York in mid-October, I found that Mr. Hammarskjold's advisor on African affairs, Dr. Wischoff, had told a group the preceding April in New York that recourse to force was planned to bring down the Katanga. If this be correct—and I have the statement of a prominent churchman who heard Wischoff that it is correct—the decision antedates the exercise by about five months. This would be one of the most seriously disturbing aspects of the whole problem.

As we have observed the conflict from the United States side of the ocean, we have been disturbed at the way in which people around the world have projected their views, attitudes and positions into this conflict in Africa. The understanding of the problem which is fundamental and antecedent to a solution is almost impossible in view of the way overseas positions are projected into Africa. Those who hold that the supreme virtue of a government is its anti-Communistic position seize on the Tshombe régime as their hero. The proponents of world government press the UN to become more than its present charter permits. Both groups mutually excoriate each other. Those who have idealized the UN feel, if it is accused of doing things which are unwise or wrong, that the accusers must be of the extreme right politically. Little effort seems to be made on any side to appreciate the genuine difficulty which the UN finds in its job. It shares the common failing of humanity in being composed of sinful men, of people of limited understanding and vision.

The problem is not beyond solution. Interference from the outside makes it more and more difficult. Africans have an enormous fund of that rarest of qualities, native good sense. The time is well ripe now for it to be put to use. The UN is the only agency remotely qualified to promote such an action. With whatever failings it has had to date, it still is the only possible non-national body which can act in such a situation. If its blind critics would realize that on the one hand, and its blind supporters on the other admit some of the shortcomings, many of our national projections into this crisis would decrease, and the possibility of a solution by the parties to the dispute would come nearer.

Silent Churches

John Kennedy Hanks

How do you get a congregation to sing? This question is often asked of me by Duke Divinity School students who are serving churches.

There are many reasons why a church might become a "Silent Church," the most important probably being that the congregation has somehow gotten out of the custom (or perhaps habit is a better word) of singing.

This is the fault of those in charge, both past and present. Somewhere in the history of every "Silent Church" the singing of hymns was allowed to become a secondary and an unimportant part of the worship service. Less and less emphasis was given to the people's singing, as a part of the worship, until after a few years no one sings because of lack of interest and, very probably, because of lack of practice.

We should realize that today many congregations are more like spectators than participants in the worship service. As one critic says: "The average congregation today is preached at, prayed for, and sung to." Bluntly stated, perhaps, but also very true.

Congregational singing, we all know, is a very important part of an individual's worship in the Protestant Church. In the singing of hymns an individual may worship God in a direct, personal way. The priesthood of all believers can be very fully realized through the singing of hymns. This is strongly seen in our heritage through Luther's use of the hymn in the vernacular and his use of tunes already familiar to the people. He wanted them to sing.

Charles Wesley certainly gave a great emphasis to hymn singing; witness the many hymns he wrote. John Wesley in his "Seven Rules for Singing Hymns" made very clear the importance he gave this exercise.

I. Learn these tunes before you learn any others; afterwards learn as many as you please.

II. Sing them exactly as they are printed here, without altering or mending them at all; and if you have learned to sing them otherwise, unlearn it as soon as you can.

III. Sing all. See that you join with the congregation as frequently as you can. Let not a slight degree of weakness or weariness hinder you. If it is a cross to you, take it up, and you will find it a blessing.

IV. Sing lustily and with a good courage. Beware of singing as if you were half dead, or half asleep; but lift up your voice with strength. Be no more afraid of your voice now, nor more ashamed of its being heard, than when you sang the songs of Satan.

V. Sing modestly. Do not bawl, so as to be heard above or distinct from the rest of the congregation, that you may not destroy the harmony; but strive to unite your voices together, so as to make one clear melodious sound.

VI. Sing in time. Whatever time is sung be sure to keep with it. Do not run before nor stay behind it; but attend close to the leading voices, and move therewith as exactly as you can; and take care not to sing too slow. This drawling way naturally steals on all who are lazy; and it is high time to drive it out from us, and sing all our tunes just as quick as we did at first.

VII. Above all sing spiritually. Have an eye to God in every word you sing. Aim at pleasing Him more than yourself, or any other creature. In order to do this, attend strictly to the sense of what you sing, and see that your heart is not carried away with the sound, but offered to God continually; so shall your singing be such as the Lord will approve here, and reward you when He cometh in the clouds of heaven.

When a congregation does not sing, it is a good idea to take a new look at those responsible for this singing.

1. The minister, whether or not he inherited this problem, must realize that, as he is responsible for the whole church, he is in turn responsible for the music, and this includes, first of all, *the singing of hymns by the people.* He should have a clear picture in his own mind as to just how much importance he gives to the singing of hymns. Does he really care how much the people sing? Does he give real attention to the selection of hymns, the text and music, and their position in the service, in order to encourage singing as a part of worship? These he must do.

2. The choir and organist are also responsible for the singing of hymns. This is really their first responsibility, as they are the leaders of the congregation. The minister should see that this is clearly understood, as great hymn singing by the choir is a real boon to congregational singing.

3. Most important, the congregation is responsible, and they should be made aware of the fact. The minister should impress on the people that the singing of hymns is a most important part of their worship and that they should take a full part in it. You probably will not need to be as stern or direct as Jonathan Edwards was, but he certainly showed his concern about singing when he wrote:

> As it is the command of God that all should sing, as it is a thing which cannot be decently performed at all without learning, those, therefore, who neglect to learn to sing, live in sin; as they neglect what is necessary in order to their attending one of the ordinances of God's worship.

"This is all well and good," the student says, "but how then do you get the congregation to start singing again?"

The first step is to transpose most of the hymns down a whole tone. A tone and a half is even better for many hymns. Singing, in addition to being a spiritual act, is also a physical act, and this fact is often overlooked.

Most hymns are arranged to be sung in four-part harmony. There are parts for soprano, alto, tenor, and bass. But very few congregations sing in parts today. There is one church in Wales where the congregation is seated according to voice parts, but this idea is hardly possible here.

Today, almost everyone sings, or tries to sing, the melody or tune of the hymn. This means that the male voices, high and low (the majority of male voices are low baritones), and the lower female voices are all singing the soprano part of the hymn. This simply makes the hymn too high for the average person to sing with ease, so he doesn't sing at all. By lowering the hymn, the tune would be within an easier range for all. This lower key will encourage unison singing, which was the first way congregational singing was conducted; this is still true today in churches using a more liturgical style of service. It might be noted that the hymns in The Methodist Hymnal are pitched very high, in some cases a tone and a half above those in other hymnals of similar excellence.

Congregational rehearsals are a big help in getting the people back in the habit of singing. These rehearsals, or "Sings," are most successful when held on Sunday evening or during weekday services, or better yet, at church socials. Sing some of the old hymns and introduce some new ones, always in the lower key so all may join in the singing. You will find that the people will start singing again more easily at these informal services.

A study course on famous hymns is always in order, and certainly will greatly help the interest toward new hymns and revive the interest in the old.

Always keep in mind that praising God in song is a wonderful act, one in which *all* should have a part. A program of great congregational singing can be possible in any church with a little hard work, a sincere interest, and a true understanding of the responsibilities for such a program.

Things Hoped For and Things Not Seen

John Strugnell

[These two sermons form part of a series preached in the Divinity School Chapel. The intention of the series was to offer, as a theme for Lenten meditation, a continuous exposition of the last chapters of the Epistle to the Hebrews. Preceding sermons had taken as their theme 10:19-25 ("Therefore, brethren, since we have confidence to enter the sanctuary by the blood of Jesus . . . let us draw near with a true heart, in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water.") and then verses 26-31, with their reminder of the danger of Apostasy and the threat of Judgment.]

> But recall the former days when, after you were enlightened, you endured a hard struggle, with sufferings . . . and you joyfully accepted the plundering of your property, since you knew that you yourselves had a better possession and an abiding one. Therefore do not throw away your confidence, which has a great reward. For you have need of endurance, so that you may do the will of God and receive what is promised. "For yet a little while and the Coming One shall come and not tarry: but my righteous one shall live by faith, and if he shrinks back my soul has no pleasure in him." . . . Now faith is the assurance of things hoped for, the conviction of things not seen. . . . By faith we understand that the world was created by the Word of God, so that what is seen was made out of things which do not appear. (Hebrews 10:32-11:3)

What you have just heard was meant as very practical comfort. You remember how our last reading from the Epistle ended with the words, "It is a terrible thing to fall into the hands of the Living God." We are to be comforted, the writer says, by remembering how in the past, filled with illumination and enthusiasm, we held firm in the teeth of persecution and mockery, cheerfully accepting the loss of all our goods, knowing that we possessed something better and more lasting.

Now, just how unexistential can a man get? On the face of it, the writer seems to be saying very little to us today. If the experience of mockery and persecution is a necessary part of faith, we should have been born in another age, when Nero ruled, or the Turk battered at the gates of Europe; but in these unromantic days we don't seem able to get ourselves persecuted any more. Perhaps we haven't made our

peace with the world, but the world, most unfairly, has made its peace with us; it calls itself by the Holy Name, and reduces us to being its domestic chaplains. We can expostulate about its less important sins, so long as we don't get too near the quick of its interest; we can even say grace at its more ceremonial occasions. It is, of course, all the world's fault, and that annoying Emperor Constantine's; but really, at root, we find it fairly comfortable too, don't we?—too much so to tempt us back to the cold outside of radical separation from the world, though that's where death will take us all one day. If any rash one among us speak out against the world, with the *infinite* love of Christ, the rest of us tranquillize our employer by saying that, after all, this is a matter on which the Church has long been divided, and we can supply him with a chain of authorities as long as your arm to support his position. No, the only persecution and mockery left to us comes when a Liberal becomes a Fundamentalist or a Southern Baptist becomes a Roman Catholic. Then in comes martyrdom and obloquy, and out goes the solidarity of Christ's body.

So nobody wants to persecute us. The history of the Church shows us that this problem has been faced before. The simple solution, "Let's *make* them persecute us," has been generally condemned as a form of suicide, or at least cheating. Tradition instead points out that it is not only those slain for the testimony of the Lamb who are martyrs—other, too, can attain the state. A wise Syrian wrote, "Be dead during life, and live not in deadness: give thyself to die in righteousness, not to live in guilt. Not only those who suffer death for the sake of the faith of Christ are martyrs, but also those who die by keeping His commandments. . . . This is the time of invisible martyrdom." For us whose times seem to offer so few persecutors, martyrdom is perhaps more complex than in times past; we do not know our persecutors, nor how they are persecuting us. But we can die in the world by keeping His commandments. There is nothing "once and for all" about our loyalty to Christ. Our baptism may be irrepeatable, Christ's sacrifice unique, but every day that the Second Coming of Christ delays, the danger of shrinking back, of not enduring, grows greater.

And so our text says, "Do not throw away your confidence, it carries a great reward. . . . You need endurance. . . . By faith my righteous servant shall find life. . . . And what is faith? . . . Faith is the substance of things hoped for, the evidence of things not seen."

It is easy to mean different things by the same words. When St. Paul looks for a rule of life, he too quotes this verse. Christ's act, not

ours, will give us life. But here we are gone beyond that point. Our writer is not defining faith, nor showing its necessity. He is describing what it means in the life of the baptized believer. Just as the old prophet had said that we must show enduring fidelity to God, so now we must be obedient in persevering, confident in hoping. The famous description is hard to translate. To say that faith is the firm expectation of what we hope for is inadequate. To say, with the Fathers, that it is the substance of what we hope for, its actualization, that which lets us see the heavenly as already present, is certainly true; elsewhere the writer says that after baptism we experience the goodness of God's Word and the spiritual energies of the world to come—but here there is more to it than that. Faith is a guarantee, a *deed of title.* Faith does not merely envisage as indubitable the things we hope for; it already takes possession of them, and, as we take possession, we already live the eternal life. It further is a proof of the things not seen; it maintains conviction; it proves the ever present working of God and intercession of Christ.

St. Paul's believer trusts in the merits of the Crucified and appropriates them. The Hebrews' faith is enriched by contemplating those blessings which Christ has promised, and He who promised is faithful. St. Paul will say that the power in faith comes from Christ; united with Him we gain the benefits of His victory. But here we look further, and see how in life we are sustained by *knowledge* that the invisible is more real than the visible, that even now the eternal intercession of Christ and the future triumph are more real, more effective, than anything this world contains.

The world, and especially the consensus of academic opinion, doubts anything that it cannot touch and handle. By faith we touch and handle things unseen. Does it worry you that this writer seems to be talking metaphysics, and out of touch with current trends at that? Thank God, that's precisely what he is. Whenever we accept this world as perfectly real, look out! Faith bears witness to another world, other values. If we yield on this point to scientist, philosopher, an angel from heaven, or even a Biblical theologian, we are lost. We will be reproached for preaching an opiate to the masses, of promising pie in the sky. But the pie is there, you know, although more politely called the marriage supper of the Lamb, and if we are reproached for drawing attention to it, then at last we have managed to find something worth being reproached for. The Church, we are told, must not be otherworldy, but be in the world, redeeming it. No, we redeem its inhabitants by the good news that the world is passing away. If

we are unwilling to take the things unseen and the things hoped for as more real than anything else, to know that this world is no more substantial than the invisible world lets it be, we have given up confidence, and there is no point in enduring.

But Christ says, "By standing firm you will win true life," and St. Paul adds, "Let mourners be as though they did not mourn, the joyful as though they had no joy. For the form of this world is passing away."

Grant, O Lord, that in all our sufferings here upon earth for the testimony of Thy truth we may stedfastly look up to heaven, and by faith behold the glory that shall be revealed; and, being filled with the Holy Ghost, may learn to love and bless our persecutors by the example of Thy first martyrs, who prayed for their murderers to Thee, O blessed Jesus, Who standest at the right hand of God to succour all those that suffer for Thee, our only Mediator and Advocate. Amen.

* * * * *

By faith Abel offered to God a more acceptable sacrifice than Cain, through which he received approval, God bearing witness by accepting his gifts; he died, but through his faith he is still speaking.

By faith Enoch was taken up so that he should not see death; and he was not found, because God had taken him. Now before he was taken he was attested as having pleased God. And without faith it is impossible to please Him. For whoever would please God must believe that He exists and that He rewards those that seek him . . .

By faith Noah . . .

By faith Abraham . . . For he looked forward to the city which has foundations, whose builder and maker is God . . .

These all died in faith, not having received what was promised, but having seen it and greeted it from afar, and having acknowledged that they were strangers and exiles on the earth . . . They desire a better country, that is, a heavenly one. Therefore God is not ashamed to be called their God, for He has prepared for them a city.

By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises was ready to offer up his only son . . .

By faith Isaac . . .

By faith Jacob . . .

By faith Joseph . . .

By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter, choosing rather to share ill-treatment with the people of God than to enjoy the fleeting pleasures of sin . . .

By faith the people . . .

By faith the walls of Jericho . . .

By faith Rahab the harlot . . . (Hebrew 11:4-31)

If you had read on one more verse, you would have found: "What more shall I say? Time is too short for me to tell of Gideon, Barak, Samson, Jephthah, David, Samuel and all the Prophets." I fear that time is too short for me to tell you even of Abel, Enoch, Noah, Abraham, Sarah, Isaac, Jacob, Moses, and Rahab the harlot. Any of them could well take up all our time. But fortunately they are only cited as instances of faith, and so now we need merely skim through these examples, to see how they fit in with or fill out our writer's picture of faith as it expresses itself in the life of the baptized, illuminated believer.

You remember how our writer saw faith as a deed of title to what God had promised, as a demonstration of the effective reality of the things not seen, such as especially Christ's heavenly intercession for us. From it we get that confidence and endurance which we need in order to keep ourselves not conformed to the pattern of this world, but transformed, so that we can condemn this age by our witness to a coming one. So we have hope in the future, acceptance of the reality of the invisible in the present, and the realization that neither in the present nor in the future can this world offer anything of that quality.

But you will worry when you hear "For whoever would draw near to God must believe that he exists and that he rewards those who seek him." If faith is a trust in a God who rewards us, is it anything more impressive than enlightened self-interest? Rewards are a little primitive, we are nowadays told, not quite *à la hauteur,* and so we chase after a pure unmotivated love, and a faith that looks not for any reward at all. We have become embarrassed by the straight facts of the case, that God, in His sovereign wisdom, happens to be going to give them. Better be at least a Universalist like Alice, and say "everyone has won, so all shall have prizes." But better still say with Calvin, "Faith, as to righteousness before God, looks not to a reward but to the gratuitous goodness of God, nor on our works but Christ alone; but, *apart from justification,* faith, since it extends to every word of God, has respect to the reward that *is promised.* By faith we embrace whatever God promises." If He is good enough to promise a reward, then faith lays hold of this too. This note of factuality fits well with our writer too, for whom faith renders the promises present, already operative in our lives.

If you look at all these people, you see that the visible world was

less real to them than was God. Life, in adherence to this confidence, brought sometimes triumph, sometimes death. If we merely contrast these things, we ascribe too much weight to the visible. Before God the faith of a triumphant Moses and the faith of a slaughtered Abel are of the same kind. Just as in His passion our Lord dies, but—more important—triumphs, just as by His death God "disarmed the principalities and powers and made a public example of them, triumphing over them in it," just so the saints of old, whether they lived or died, condemned the world, showed that it has no substance. God was more real to Moses than the dignity of the Egyptian nobility and so he preferred to "suffer ill treatment with the people of God, rather than to enjoy the fleeting pleasures of sin." The contrast is not between enjoyment and suffering, the one always good and the other always bad, but between the transient nature of that which sin can offer, and the eternal destiny of the people of God, the promise attached to them.

Here we see not only the demonstration of things invisible, but also the confidence in that future which faith gives title to. With some of these heroes, however, this is hard to see. With Noah, yes, with Abraham, yes, but how with Abel, who scarcely knew what hit him? He, the first man to whom God was only an unseen object of faith—perhaps it is meaningful to say of him that he accepted the reality of His presence (he did after all make an offering to Him), but what hope of things to come did he have? Has this any historical reality, or is it merely a piece of typological sleight of hand, elegant, but not to be taken seriously? No, this is why we translated the description of faith so objectively, the title deed to things hoped for, the demonstration of things unseen. The fact that we have any faith at all *entitles* us to lay hold on all the spiritual realities, whether we yet do so fully or not. The Last Judgment and the New Jerusalem will come whether we shut our eyes to them or not. We, in the light of Christ, knowing more, anticipate it better, but it was coming before the foundation of the world. A greater knowledge about religious conditions in the third and second millenia would not have upset our writer. He would have said, with St. Thomas, that their belief in God's reward, in resurrection and the eschaton, was implicit. Insofar as they believed in the present reality of the invisible God, they condemned the visible world and implied another, which in fact is both invisibly present and inevitably coming. They gave themselves into His hands to do what He would, obediently accepting whatever He gave. God was later to reveal His gift, Christ mediating for all men, but they had already shown that they would accept.

In endurance then, and implicitly in confidence, these are one with Abraham and us. But with Abraham we go one stage further into that testing of the believer which only faith can sustain. By faith Abraham was tested by having to offer up Isaac; he who was entrusted with the responsibility for the promises was to offer up his only son, the only *visible* pledge of fulfillment for those promises that Abraham's heirs would inherit the earth. "Faith strives with faith, the command conflicts with the promise." But in this dilemma, as always, it is obedience to the clear command which is more important than our striving to preserve what we think to be God's honor, His own true interests. Else faith becomes a spiritual work on which we rely to justify us, it ceases to be faith in what God guarantees and becomes an earthly thing. God is quite capable, thank you, of looking after the fulfillment of His interests. He could raise up from these stones sons to Abraham. All we have to do is to obey. His voice is clearer than the voice of the world, louder than the voice even of our theologising when it masquerades as His plan instead of revering it. He who speaks is the same God for patriarch and for us. He may have said more to us, our faith may be more illumined; then our responsibility is even greater, but let us at least model our endurance on those who "died in faith, not having received what was promised but having greeted it from afar, acknowledging that they were strangers and exiles on this earth, and desiring a better country, a heavenly one. God is not ashamed to be called their God, He has prepared for them a city." We may see that city more nearly, descry how the names of the Twelve Apostles are engraved on its foundation stones. But it is the same place, and for them and for us obedient faith is the only title deed to it.

O Almighty God, Who hast knit together Thine elect in one communion and fellowship, in the mystical body of Thy Son Christ our Lord; grant us grace so to follow Thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys which Thou hast prepared for them that unfeignedly love Thee; through Jesus Christ our Lord. Amen.

The Challenge to the Ministry

A number of readers have asked my judgment concerning the present critical decline of ministerial candidates in our theological schools to which I referred in my previous statement in this column. I venture the following statement as a partial explanation to which many other factors could be added.

Of the three historic professions, service of the Church, service of the Law, and service of Medicine, the last has acquired incontestable pre-eminence in our day. Medicine serves the body and, of the three, is best fitted to advance in company with the ascendent technology of the age. Even if Law has no divine rootage anymore and is purely positive, as is widely held, the practice of law in the service of interested parties has its rewards in our society. The cure of souls, however, is rendered ambiguous in an age which serves the body and disbelieves in the soul or in an age committed to the Baconian proposition that the kingdom of man is best founded upon the sciences.

(1) In short the challenge of the Christian ministry is harder both to convey and to heed in a secularistic age. In considering the cultural factors pertinent to the decline of ministerial candidates today, both quantitatively and qualitatively, one must, then, surely point to the spirit of secularism—this-worldliness—in which our whole life is bathed.

(2) Secularism invades the Church in many ways: (a) in class stratification of the churches; (b) in institutionalism, that measures attainment in numbers and magnitudes; (c) in loss of the Transcendent reference and the diminishing of the Holy in worship; (d) in preoccupation with doing rather than being, with works rather than Grace.

(3) These tendencies tend to blur and obscure the image of the minister. (a) He tends to be identified with a particular class. (b) He tends to be impressed into service of the institution rather than of God—an organization man. (c) He is less a mediator of the Transcendent and rather more the socially acknowledged representative of indispensable amenities, proprieties and aspirations. (d) He is a leader in good works rather than an instrument of divine Grace. Therefore, as compared with his less tutored predecessors, he has declined in authority within the Church and is ignored without it.

(4) Since he is not commonly acknowledged to be essentially a "man of God," his dignity is precarious. It depends upon his popularity and acceptance, "the cult of personality," and the prestige of the local church he serves. Young people today see these things and are not attracted to a ministry which has declined in its authenticity and authority. They are interested in authentic Christianity, but they shy away from the ministry. This is a word heard everywhere.

(5) There are a cluster of secondary causes for decline of interest in the ministry among youth. There are those of the cultural surroundings: (a) the competition of the other professions with more lucrative rewards. (b) The exciting horizon and high inducements of the vast array of technologies subsidized with public money. (c) The overwhelming impression that man's future rests with *man's* management of his economic, political, and scientific enterprises. (d) The phenomenon of early marriage and the urgency of immediate income. (e) The prevailing incentives and prizes of life in an age of prosperity, which is at the same time haunted with lurking anxiety and insecurity. Yet each of these factors is but a face in which secularism shows itself; and the anxiety proclaims loss of the Transcendent reference for human life.

(6) There are secondary causes for disinterest in the ministry that belong within the circle of faith and Christian life. Among them are these:

(a) The superficiality of Christian faith and life in the home. Religion is practiced in church on Sundays. In short, religion is a thing-apart, and family worship is scarcely a common-place.

(b) The worship and preaching of the church are edifying but rarely decision-impelling. Too much the aim is encouragement and consolation of men rather than acknowledgement of God.

(c) The Christian life is viewed under the expectancy of growth rather than of a divine intrusion and decisive human response to the Holy Spirit.

(d) Young people are received into the church with too little concern either for the genuineness of their commitment or the nurture and clarification of their faith. Church membership can be negotiated with less trauma than joining a club or secret society. A persistent surmise is: What difference did it make?

(e) The acculturation of the churches, their accommodation to the prevailing social inequalities.

(f) The consequent evident contradiction between essential Christianity and its private and institutional expressions. Since 1954 this has been patently manifest to thoughtful young people in the matter

of race. They cannot understand why eleven o'clock Sunday morning is the most segregated hour of the week.

But these factors, in their turn, add up to the basic actuality that secularism has invaded the Church. Expectation of an increase in the quantity and quality of ministerial candidates is directly dependent upon the Church's decision to be the Church, the faithful and authentic Church of Jesus Christ. Repentance, it seems, must begin at the house of God.

There are plausible replies. There are notable and manifold exceptions to the facts listed. There are mitigating circumstances. There are intelligible historical explanations. The Church is still the greatest influence for good in our society. But perhaps this is so not so much by what the Church is, its present shape, but by what it stands for or what stands for it, namely, the God and Father of our Lord Jesus Christ. The "rock" is not Peter but Christ. Peter is fallible. He is always being "sifted like wheat." It is Christ against whom the gates of hell shall not prevail. It is Christ, not the Church, who enlists and will enlist his ministers.

—Robert E. Cushman

Missions Committee Report

James Calloway, '62, Retiring Chairman

This past year the Divinity School student and faculty community has been privileged and blest by the presence of many students who have crossed the waters to study and to share their witness with us. We have had four students from Korea, two from Japan, two from Norway, and one from India. With these students and several missionaries on furlough in our midst we have hardly needed a committee on missions to remind us of our Christian responsibility to proclaim the gospel to all the world. Actually, the bread that we have cast upon the waters has come back home to us with the fresh challenge of the Gospel from the "Young Churches" which have become autonomous and indigenous. We are humbled by their enthusiasm, sacrifice, and spiritual maturity. What our forefathers have tried to give them they in return have given to us.

The witness of these students has been a primary strength to the Missions Committee this year. Through this strength we have worked toward knitting together a fellowship of those who are going into mission work as well as integrating into this fellowship all who are in any way interested in the mission work of the Church. The interest and support of all those who cannot go away from home to a broader frontier has been and continues to be a necessary cultivation if world evangelism is to be successful.

In order to include these interests in establishing a fellowship of all students interested in the Missions Committee we have tried to provide a wide range of activities. We began our year with what might be termed an insightful and challenging mission retreat. It has become an annual event. This year the missionaries who were home with us and the students from abroad were invited to witness and inform us in their own personal way what the role of the Church is today in the world, as well as point out what the needs are. All that we heard was set in the framework of the theological relevance of missions. What was shared together that day has become unforgettable and a profound challenge to the forty some students and faculty members who attended.

At Christmas the Committee presented a request to the Student Government to take a love offering from the student body for students

in the Methodist Seminary in Seoul, Korea. We learned that many students there have a minimum daily ration of food. With the one hundred dollars that was raised we have learned that a protein base can be added to the whole daily diet of the Seminary for several months. This project has been one way in which we students at home have witnessed abroad.

For the same offering we also presented the need of a young man in India for financial aid in his college education. His father has not the means to give him adequate support. His family is Christian. We received forty dollars to send his way as an expression of our concern and desire for him to learn more about the Bible and Christ.

In February the Committee was very busy. The annual Missions Symposium was taking place. Dr. M. O. Williams, Jr., Secretary of Missionary Personnel; Dr. John Wilkins, Director of Missionary Education; and Dr. Margaret Billingsley, W.D.C.S. Secretary for Japan and Korea, came from the Methodist Board in New York to challenge and inform us all and to recruit students among our school body. The week was full of inspiring lectures and informal get-togethers, as well as the daily worship hours led by our friends from New York. The full week brought our community closer to the world revolution and the task of the Church as she daily finds herself amidst revolution.

At the end of the Symposium our student body voted to send Wesley materials to the Union Seminary in Tokyo, Japan. Seventy dollars has been reserved for this project. Mr. Farris, our Librarian, has been of great aid in compiling an extensive Wesley study guide. It is our hope that these materials will aid in the witness of our faith to the students in Japan.

The Committee has met often for lunch hour this year. Through fellowship and a common concern these activities have been our way of confronting our student body in the challenge and needs of witnessing the gospel around the world. To all those who have in some way contributed to this aspect of our life as a community, the Committee expresses thanks. It is our hope that this same witness may grow and be an important part of everyone's memory as he or she leaves these halls for full-time Christian Service.

FOCUS ON FACULTY

RICHARD A. GOODLING, Associate Professor of Pastoral Care:

If, with this series of faculty portraits, those who came to The Divinity School in the past few years make the transition from "new" to "old," the last three years have brought a memorable aging. Since I wrote an article for the February, 1960, issue of THE BULLETIN on " 'Plans and Happenings' in the Pastoral Ministry," which contained a "professional credo," I have decided to emphasize in the present article biographical details with the request that the psychoanalytically inclined exercise mercy.

I came to Duke with my wife and "play therapy group" of three sons and a daughter in September, 1959. With the fifth dwelling place for our family came a fifth child, a daughter, to complete our family, now ranging in age from 10 downward to 2. For the children the first year in Durham was unusual at least in that, after six years in the milder climate of Atlanta, snow fell on three successive Wednesdays in March. "Gee, Dad," said Ricky, "three snows in *one* winter."

The life of the child without snow is incomplete to one born and raised in Pennsylvania. My parents made their home above Harrisburg along the Susquehanna River, where winter brings not only deep snows but also frozen ponds and, occasionally, the river itself is frozen across its three-quarter-mile width. In the summer its ferry boats carried us to the farther bank to swim, picnic, and camp. But life was not a winter and summer wonderland entirely. My generation grew up during the depression years on the edge of the coal fields, and in the midst of widespread unemployment we were poor, although we refused to consider ourselves poverty stricken. Fortunately our small community was sustained by machine tool and shoe factories. To an exclusively Protestant community had come Jewish and Roman Catholic factory owners to provide employment, thereby tempering whatever religious prejudice might ordinarily have arisen. While some turned toward a social gospel under the stress of unemployment and poverty, the same social factors, pressing upon us personally and as a family, turned me toward a personalization of the gospel.

I am not a product of determined evangelistic efforts but rather of the personal understanding and interest of several pastors and their wives who, through summer camps and home life, drew me into the life and work of the Church. I was not introduced to the Christian faith through words but through lives, and I have not only been grateful to but deeply influenced by those whose interest was faith-motivated and whose motivation was personal rather than evangelistic. I am also grateful for the profound influence of the church summer camp, which not only drew me into meaningful personal and social encounters within the faith but also, in line with her Presbyterianism, drew me into meeting the young woman with whom marriage became inevitable. The three summers before and the first two after our marriage were spent on the staff of camps among the wooded hills and streams of eastern Pennsylvania.

Academic studies came easily, and through the encouragement of high school teachers and pastors I pointed my efforts toward college, seminary, and graduate school in order to teach at the college or seminary level. Entrance in Franklin and Marshall College in Lancaster, Pennsylvania, was delayed a year until I had saved enough to cover the cost of the first year. Probably as a result of my personal and financial independence beginning with high school, I have developed an annoying humanistic flavor in both my religious and psychological outlook. This outlook was crystallized in college by my philosophy professor, whose religious humanism made it embarrassing for him to be the cousin of the founder of a dime-store chain. Another professor, John Noss, lectured from his massive manuscript, shortly thereafter published, on *Man's Religions,* and explored the psychology of religion through an advanced seminar. The transition from childhood religion was made easy by a religion professor from whom I learned in the classroom and on his small farm more than words about religion. But I am most indebted to my psychology professor, whose sincerity and quiet, unobtrusive piety are the hallmarks of Quakerism. He was trained in the "new psychology" as it was represented at Chicago in the Functionalism of Dewey, Angyal, and Carr, and he expected, without demanding, high standards of achievement. It was in his classroom and in his office that the content of my graduate education was chosen and the decision made to take a degree in clinical psychology following the completion of theological studies.

Proud possessor of an A.B. degree and experienced dining hall waiter, I entered the Lancaster Seminary of The Evangelical and Reformed Church. We were a community of 30 students and 8 pro-

fessors. We lived in one dormitory, had our meals family style in one dining hall, with minor variations took the same courses, and spent hours in concentrated effort playing Bridge. Our faculty consisted not of great men but of good men. The exception was Nevin Harner, in whom there was both greatness and goodness, from whom one could learn sound and sensitive principles of Christian Education and, in the last year of his life, patience under suffering. Perhaps the reader would consider my theological training hopeless, caught as I was in the tail-end of liberalism with its affinity to the experiential emphasis in psychology. I still have a worn copy of *Christian Theology in Outline* by William Adams Brown and remember well the awe-full finger of our Prussian-born professor as he pointed out our theological follies. I remember also his insistence that "Revelation is not information but confrontation," and his brief debate with Reinhold Niebuhr following a visiting lecture. So were we protected, for a time, by one of the champions of liberalism. I taught a course for the college in psychology each semester of my last two years in seminary, provided preaching services every other Sunday my last year for a charge in Thurmont, Maryland (I missed having Dwight David Eisenhower in my congregation by ten years), and, much to the relief of my major professor, completed my thesis on Form-Criticism in time to graduate.

My wife and I were married the following September and settled in the universally familiar two-room apartment at Pennsylvania State University, where she completed her last two years in college with a major in Home Economics while I did my graduate work in Clinical Psychology. The first three years I served as a minister to college students and the final six months provided preaching services for a church in Williamsport, Pennsylvania. The clinical phase of my training for the degree was divided between a mental hospital and an out-patient psychological clinic. To this internship experience as a psychologist was added a quarter of clinical pastoral training at St. Luke's Episcopal Hospital in Houston during my first year at Duke University.

In the fall of 1953 we crossed the Mason-Dixon line for the first time and went to Emory University in Atlanta, whose city, university, and people were easy to love. Although I was a member of the Psychology Department and a counselor for the Testing and Guidance Service, my teaching and counseling brought me in contact with the staff and students of Candler School of Theology. The oppor-

tunity to come to Duke University after six years at Emory fulfilled an ambition which had begun to take shape ten years previously, and I am grateful to the Dean and faculty of The Divinity School and to its students for what has been for me a very satisfying beginning.

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EGIL GRISLIS, Assistant Professor of Historical Theology:

Since I have settled in the South, the question has been asked quite often: Where is your home? For the last three years I have always replied, "Durham, N. C.," and sometimes added to the disbelieving hearers of my accent that I have been at home in other places also. Be that as it may, at least I can say that I do come from the South, that is, from the southern part of Latvia! I lived there till I was almost seventeen. Mitau, my home town, had a population of 30,000. My father published a newspaper and owned a book-printing factory. Latvia itself, along with Estonia north of it, and Lithuania to the south, had been independent since 1918. Though close to large neighbor states, Latvians speak a language of their own. Culturally, they have been strongly influenced from Germany and most of them are Lutherans. Latvians number only two million, and they have had the misfortune often to see their country become the battle ground for the armies of Sweden, Poland, France, Russia, and Germany. My own departure from Latvia occurred during the last World War, and since what I will have to stay here seems to depend in a good measure upon this, I shall need to be more specific.

In 1940 Communist Russian troups invaded Estonia, Latvia, and Lithuania. Without any preceding announcement, despite peace treaties which assured our independence, Russian armed forces simply occupied my native land, announced that they had come to liberate us. Since then the world has been well acquainted with the Communist idea of "liberation." Our government was immediately imprisoned, and the Communists told us that new elections would take place in order that we might have a "truly representative" government. There was only one list of candidates, all Communists; Latvian politicians who attempted to secure other candidates were promptly imprisoned for sabotaging the "true longings of the Latvian working class." The new government, chosen in this fashion, claimed to proceed according to the will of the people, and soon petitioned that Latvia be accepted as the thirteenth republic into the Soviet Union. Naturally, the "request" was granted, and the doors toward the west seemed to close forever.

I could not in a few words even attempt to describe what life under Communism was like. I can only record that Russian armed forces remained in the country, that Communist secret police worked ruthlessly and efficiently, and that prisons were soon filled with people who had dared to criticize their new "freedom." For example, one of my cousins, who was then a seventeen-year-old high school student, dared on November 18, Latvian Independence Day, to go to school with a small pin of Latvian national colors in the lapel of his jacket. He was imprisoned immediately, held in the local jail for five months, and then, without a trial, deported to Russia, never to be heard of again. So it continued during the first year of Communist occupation. Each day one heard about new arrests and feared more to come. By the end of the first year the Communists must have realized that individual acts of terrorism were not entirely effective in subduing the people completely. In two nights they then arrested 34,000 people, forced them into freight cars, separating men, women, and children, and sent them to Siberia as slave laborers. It was also rumored that further waves of deportation were to follow soon. The German invasion of Russia interrupted that. But by 1944 when German armies had been almost driven out of Russia the Communists came back. My home town was completely destroyed in a matter of a few days as combat lines moved back and forth. After a while again under Communists, a temporary setback of their advance resulted in my family's once more being in German-held territory. Then, in late 1944, we moved to Germany. Lithuania was already entirely in Communist hands, which meant that we could leave Latvia only by ship. I do not suppose that I will ever forget the night we left our homeland. I knew that in Germany we would have to experience Allied air attacks. Hence one could not very much hope even for the certainty of survival. But anything was better than living under Communists.

When World War II ended, I was with my parents near Switzerland, in the French Zone of occupation. To escape highly unpleasant visits from Russian repatriation officers, we soon moved to the American Zone. It was there that I completed high school. During the last two years of high school two fellow countrymen were instrumental in determining my future outlook on life. With infinite patience Pastor Arvids Ansevics coped with my questions as we worked through the Greek New Testament. Faith was finally given to me when an infection had confined me to a hospital for several months. Thanks to the expert care of Dr. Voldemars Jansons I did leave the hospital. From then on I knew that I had to go in the ministry.

The years of further education that followed can be listed briefly. My theological training was begun in 1948 at Heidelberg University Divinity School. In 1949 I came to the U. S. and received a B.A. from Gettysburg College in 1950, B.D. from the Gettysburg Lutheran Theological Seminary in 1953, Ph.D. in historical theology from Yale in 1958, studying under Professor Robert L. Calhoun. While serving as a pastor of Emanuel Lutheran Church, Hudson, N.Y., 1957-1959, (which I also count as part of my education), in 1958-59 I also studied in the Department of Philosophy, Columbia University. Since September, 1959, I have been at Duke.

It is to the credit of the great men under whom I have studied, and above all to the grace of our Lord, that much of my bitterness about the loss of my native land has gradually vanished. Although I have kept up some of my reading about Communism, and although I do believe in the real need for explicit awareness of the infernal dangers of Communism, I view my own calling to be a concern with the history of Christian doctrine. Especially in the multicolored scene of the 16th century I find such a vitality of Christian faith and profundity of theological formulation that even a lifetime of concern does not appear adequate for complete appreciation. It seems to me that there are available rich means of grace for many of the problems of our Church as it struggles to overcome the world. With Charles Wesley, however, I am prepared to say that we are not to adore the means themselves, but to adore Him who is the Author of all grace. This I believe to be the only meaning of life.

Hence with gratitude I can appreciate the opportunity to work as a younger member of Duke faculty, looking up to its renowned scholars, and daily feeding upon the riches of our first-rate Library.

Last, but not least, I do want to say that much of my own happiness depends upon the love of the immediate Grislis household. The former Lorraine Sommers, a Finnish Lutheran from Marquette, Michigan, and a schoolteacher, became my wife in 1956. Karen Ann was born in 1959 while we were in New York. The only Yankee in our family, Karen Ann delights her father's heart by chattering away in good Baltic German. She also knows English and realizes very well that Benjamin Bunny and Leopold Lampe are the same person. Kristin Eva was born six months ago in Durham. All of us expect that in due time she will speak like a real Southerner. Grandmother Grislis, now in her seventies, completes the household. Her faith has strengthened all of us, and her presence within the family is one of the great blessings for which we are especially thankful.

LOOKS at BOOKS

Know Your Bible Better: A Layman Studies Old Testament History and Literature. Howard Justus McGinnis. Seeman Printery, Box 8677, Forest Hills Station, Durham, N. C. 1962. 208 pp. Cash $3.50, on account $3.75.

Song of the Vineyard: A Theological Introduction to the Old Testament. B. Davie Napier. Harper. 1962. xii, 387 pp. $5.50.

Howard J. McGinnis is a retired professor of education and college administrator who had always loved the Bible, but did not have time to study it intensively until he retired. His study proved so meaningful that he now offers to share it with others like himself who are not trained Biblical scholars or theologians, yet desire to know more than what lies on the surface or hovers about in the air of tradition.

After a brief introduction on Old Testament history and literature (fairly up-to-date, with facts mostly correct), the author proceeds to go through each book from Genesis to Malachi, mostly giving a good summary of the contents, sometimes adding comments gleaned from standard scholarly works. This section (the main body of the book) breaks no new ground, but it is probably the best available brief survey of the contents of the entire Old Testament. The book closes with an appendix setting forth some of the author's further gleanings from the reference works listed in the bibliography. This locally manufactured work is on the whole well executed, though there are a few annoying misprints, such as "Heroditus," "Pentateurch," and "Brittanica."

Napier's book also aims to be introductory, in the ordinary sense of the word, although it is more sophisticated and more professional, having been written by an Old Testament professor (at Yale) for divinity students. It is probably a compendium of course lectures, which is nothing against it, since the author is reputed to be a good teacher. By "theological introduction" he means that, though aware of critical problems, he aims to get below and beyond these problems to the religious significance of the text. In other words, the reader should at least know a book like that of McGinnis before starting on Napier.

Napier also goes through the entire Old Testament, though he changes the order somewhat, putting the early part of Exodus before Genesis for historical reasons and ending with Jonah as representing the ethical climax of Old Testament teaching. Included is the suggestion that Ruth is a pre-exilic book; it would appear that the professional is less realistic than the "layman" in this particular case. On the whole, his critical position is "advanced"; he would have us "recall emphatically that literary-theological creativity in Israel was never exclusively a product of single authorship." He uses the standard analysis in the Pentateuch (J,E,D,P). The Deuteronomic corpus (Deut. through II Kings) is recognized. He realizes that "doom" prophets have been supplemented by "hope" editors. There are at least four Isaiahs and two Zechariahs. Apocalyptic material comes from late post-exilic times when faith in normal historical processes was waning. And so on.

The main question is, of course, whether the author has succeeded in his announced purpose of going beyond critical analysis to theological synthesis. It seems to the reviewer

that to some extent the purpose has been accomplished, though at times the style is a little too breezy and the phrasing too self-consciously witty, perhaps reflecting the effort to keep sleepy students awake. Noteworthy is the treatment of the Book of Job so as to bring it within the framework of the national problem of sin, suffering, and rehabilitation. And the concluding contrast between Esther, with its hideous chauvinism, and Jonah, with its sublime proclamation of love even for enemies, is theologically and homiletically effective.—W. F. Stinespring.

That Ye May Believe. William W. Stevens. The American Press. 1959. $3.

The title of the book is taken from John 20:31. "These (signs) are written that ye may believe that Jesus is the Christ, the Son of God." That ye may believe! One might assume that this is the title of a treatise on evangelism. It turns out that the book is a study of a few key concepts of the Fourth Gospel, especially of the Son concept.

Anyone who has concerned himself with the vast literature on the Fourth Gospel knows how difficult it is for the beginner to get a picture of the key issues of the debate. Based on a diligent perusal of the more recent literature on the Fourth Gospel in the English language, the book compiles quotations that lift out some of the key thoughts of this literature. The beginner in Johannine studies gets at least an inkling of what the issues are.

The author weaves his own thoughts around the quotations. He speaks of the Son (chapter 1), the relationship between the Son and the Father (chapter 2), and the soteriological implications of Jesus' sonship (chapter 3). But the author's own ideas are not the real strength of the book. They are too interwoven with other men's thinking. Occasionally they lapse into somewhat abstruse associations, for example, when he suddenly appeals to Schleiermacher's feeling of absolute dependence: "Schleiermacher's feeling of utter dependence is applicable even to the relationship existing between the Father and the Son" (p. 98). The author makes no attempt to place the concept of utter dependence into the total context of Schleiermacher's theology. Otherwise he might have hesitated to use it without qualification.

The book is a help in that it tells, for example, where in the respective commentaries to find Hoskyns' interpretation of the Christological controversies or Macgregor's understanding of the phrase "only begotten."

This is mainly a reference work. There are altogether 1197 quotations on some 130 pages.—Frederick Herzog.

Methodism and Society in Historical Perspective. Richard M. Cameron. Abingdon. 349 pp. $5.

This is Volume I (though not the first published; see BULLETIN, November, 1961) of a four-volume series on "Methodism and Society," prepared at the request of the Board of Social and Economic Relations of the Methodist Church by the Boston University School of Theology in collaboration with scholars from all parts of the United States. Fittingly this introductory volume prepares us for the tasks of the present by helping us to understand the past, tracing the pattern of Methodist social concern and experiment from the days of John Wesley until the adoption of The Social Creed in 1908.

The opening chapter provides a useful survey of the imaginative measures undertaken by Wesley to make British Methodism an instrument of social betterment; there are some minor errors of perspective and fact, such as devoting a section (on the authority of E. M. North's *Early Methodist Philanthropy*) to Visiting Societies in early Methodism, instead of to "sick visitors" functioning within the official framework of the local Methodist Society. Chapters 2 and 3

depict the transplanting of Methodism to America, the maturing of the Methodist Episcopal Church, its spread, its disruptions, and its organization. The fourth chapter is a fairminded and valuable survey of the attitude of the various Methodist churches to slavery, and the resulting North-South division. This is followed up in Chapter 5 by a summary of the part played by Methodism in the Civil War (Dr. Cameron does not use the euphemism, "the War between the States") and Reconstruction. Chapter 6 outlines the educational program of 19th century Methodism, along with her attitude toward various social evils, particularly that of intoxicating beverages. The final chapter shows how Methodism reacted to the late 19th century emphasis upon the Social Gospel, dealing especially with crime, economics, immigration, and race problems.

In this volume Dr. Cameron has presented an attractive digest of a wealth of material, much of it not easily available. It should be of interest and value both to the student and to the general reader. The volume is well produced, but suffers from a number of careless slips, and the almost inevitable omission of some important works from the bibliography. —Frank Baker.

Hope in Action. Hans Margull, Muhlenberg. 1962. (German, 1959) 218 pp. $5.

Amid the spate of recent books on ecumenical theology—the unity and mission of the Church—it is important to have a new and vigorous Continental voice. In writing on "The Church's Task in the World" (subtitle) this professor of theology from Hamburg, now heading the program of evangelization in the World Council of Churches, has some provocative things to say about mission and evangelism. For example, he rejects the Church and apocalypticism as readily as philanthropy and pietism as missionary *motivations*. His frequent quotations from other "ecumenical theologians" (Neill, Kraemer, Warren, Newbigin, Niles, Hoekendijk, etc.) enrich the resources offered but sometimes obstruct the continuity, in a translation which too often preserves the German sentence structure.

This reviewer, and many other American readers (as the author recognizes), will find difficulty in accepting the eschatological emphasis, even though Margull hastens to deny apocalyptic interpretation. What he does (now seven years late) is to elaborate and endorse the Evanston theme of "The Hope of the World" as an eschatological hope, the mission of the Church as an eschatological event. Even if he means by eschatology only "the tension in which the kingdom of God stands as the promised lordship of Jesus Christ over all the world" (and what Christian would seriously reject this?), American activists will insist on seeing more of God's purpose, the Church's mission, and the Christian's task as *present* realities than Margull seems to concede.

Be not dismayed! Nor be ye deterred from reading by "the theological elaboration of this theme, which freed the terminal-historical—not apocalyptic!—component of biblical eschatology christologically in the ecumenical movement." Beyond these formidable opening pages lie some rich treasures of ecumenical thought on the nature of evangelism and the mission of the Church.—Creighton Lacy.

Oriental Mysticism and Biblical Eschatology. Thomas J. J. Altizer. Westminster. 1961. 218 pp. $4.95.

"Modern man," declares Dr. Altizer, "has lost his homeland in faith . . . and therefore cannot associate religion with 'reality'" (p. 9). His religion and the sacred Reality with which it is concerned are experienced by him as something totally alien to the profane "reality" of his conventional, objectified world. Only by a radical detachment from this world and himself can "modern man" ex-

perience the transcendent, sacred Reality, for otherwise "modern man can grasp no reality that is not a reflection of himself" (p. 156). Moreover, because it "has been so deeply influenced by Greek philosophical thinking that it has even postulated God as a rational concept rather than as a mythical symbol . . . the 'orthodox' Christian tradition has only partially and fragmentarily been able to grasp God as the religious Reality" (p. 194). Resting upon these basic assumptions (and others not explicitly stated), this book attempts "to explore the meaning of the highest expressions of religious experience as that meaning makes itself manifest at this juncture of history" (p. 9), and "to make use of the best modern religious scholarship in an effort to discover a meaning of religion that will be relevant to our time" (p. 10)—to say the least, a prodigious task even for a work of far greater magnitude than the present 218 pages!

In an effort to realize that goal the author, an Assistant Professor of Religion at Emory, successively examines Greek religion, the Old Testament prophets, Jesus, and Buddhist philosophy, concluding with a discussion of the spiritual dilemma of "modern man". Regrettably Altizer's efforts, though worthy, are vitiated by his dogmatic and polemic style, which at times obliges the reader to work his way through a number of rather irrelevant *causes celebres* before getting to the main points of the discussion. This is particularly true of the chapters on the prophets and Jesus. The section on Buddhism is a good summary of the development of Buddhist philosophy (but not of Buddhism as a living religion). However one wonders whether Altizer has grasped the full significance of the Buddhist experience of the immanent "Nothing" (*Sunyata* or "emptiness" of the phenomenal world) when he equates it (as he seems to do) with what he styles the Christian experience of "the hither side of God" (p. 199). Or perhaps this is a matter of whether it is possible to gain "an understanding of the deepest foundations of the Christian faith," as Altizer proposes to do (p. 11), apart from an understanding of the Bible and of the historical expressions of that faith (such as, for example, the central belief in the trinitarian revelation of the Godhead).

This is an imaginative—at moments brilliant—and certainly provocative study. If one can step over the several dead theological horses which are being mercilessly flogged, he will find a couple yet alive enough to present a challenge to the most experienced rider.—H. P. Sullivan.

Christianity and Political Responsibility. Alden D. Kelley. Westminster. 1961. 239 pp. $5.

The former president of Seabury-Western Seminary, now at Kenyon College, pilots us on an essential and timely voyage. He is wisely concerned with steering us between the Scylla of assuming "that the brotherhood proclaimed by Christianity, if adopted, would solve all social and political problems," and the Charybdis of rejecting all political concern and action through a "pietistic interpretation of the relation of church and society." The author does guide us into harbor, but it is an alternately tedious and harrowing trip, where the fog lifts only long enough to reveal dangerous shoals and deceptive shallows.

One difficulty with such a metaphor lies in the fact that the pilot creates the fog. He asserts that "the topography of the social scene is often described in a variety of languages, technical terms, even jargons," and yet commits the same fault throughout the first half of his book. In one of the "Westminster Studies in Christian Communication" this is particularly disappointing. Especially in his historical survey of sociological theories, Dr. Kelly skims over dozens of relevant figures in a few sentences or a brief paragraph each, with almost meaningless results because the treatment is inadequate for the beginner

and elementary for anyone who recognizes the names at all.

Toward the end the sun breaks through to reveal some exciting horizons. For example, "If there be a 'theology of politics,' such is not a platform, a system of political principles, or a blueprint of social organization. It is a living theology, a vision, a stance or posture, from which one makes decisions and acts in faith . . . . Politics means involvement. Political action is an integral part of the Christian life, as much a part of the Christian way as reading the Bible, praying, or preaching the gospel." All of us need to be led into such a harbor, as a home port from which to set forth on further expeditions. It is all the more unfortunate that so few readers are likely to stick by the ship that long, or to realize the importance of the tortuous route and the skill of the pilot.—Creighton Lacy.

Christian Nurture and the Church. Randolph Crump Miller. Scribner's. 1961. 196 pp. $3.50.

Professor Miller of Yale Divinity School is well known as the first and most prolific author of books essaying the basic theological reconstruction of Christian education called for in H. Shelton Smith's *Faith and Nurture* (1941). In *The Clue to Christian Education* (1950) Miller worked out his formula for a rapprochement of theology and educational method, and applied it by showing the relevance of key doctrines for various age groups. His later *Biblical Theology and Christian Education* (1956, preceded and followed by several other volumes) similarly worked out implications of main themes in recent Biblical theology. This latest book completes a trilogy, and sets Christian nurture in the context of the Church as understood in contemporary theology.

To this end he harvests the riches of ecumenical discussion and scholarship, lay renewal movements, studies in language, communication, and group dynamics, and his own investigations of Christian education abroad. He notably combines a down-to-earth treatment of the crucial local congregation with a high view of the Church as God's instrument (familiarly interpreted as people of God, body of Christ, fellowship of the Spirit); emphasis on the work of the laity with recognition of the importance of the preaching, leading, and sacramental function of the ordained ministry; and concern over the Church's involvement in and mission to the world with attention to the interior life of the congregation.

The point of all this is Christian nurture, which is to be distinguished from religious instruction in the schools (as in England and Germany). Such nurture involves persons in the activity and relationships of the Christian community and therefore in its message or self-understanding; it is not primarily instruction for transmission of information. It involves the family first, but also the larger, longer environing community of the Church, itself dependent on the divine activity: "The Church, when it is truly the Church, is a community of the Holy Spirit, in which the members experience the redemptive and sustaining power of God through faith in Jesus Christ, and the extent to which the local congregation becomes this kind of community is crucial to the Christian educational process" (p. 183). For such education to be Christian nurture it must be "guided by the revelation of God in Christ, with theology in the background and the grace-faith relationship in the foreground" (p. 183; note the reversal of the author's earlier "faith-grace" order which did not so obviously imply divine initiative). Moreover, as Miller wisely helps us to remember, there are limitations not only to instruction but also to nurture; the freedom of God and of man are not within our keeping.

This reviewer is grateful for such a renewal of the meaning of Christian nurture in theological perspective and Churchly context. The author characteristically takes every thought cap-

tive in a lively theological community and promptly puts it to work for Christian education. The book abounds with apt quotations (including some excellent lines from Bushnell which may surprise some detractors) and valuable digests of current materials, and some of the best statements and summaries are the author's own. Theological students may wish that such an eclectic treatment could be more critical and coherent, less atomistic and interrupted by frequent excursuses. Other readers may appreciate just such inclusion of valuable and relevant materials. It is gratifying that the Religious Book Club gave wide currency to this seasoned, enriched understanding of Christian nurture today.—McMurry S. Richey.

A Theology of Pastoral Care. Edward Thurneysen. Knox. 1962. 343 pp. $5.50.

Pastoral care, which at least in this country has developed in close association with the psychoanalytic movement and at a distance from theological seminaries, is becoming increasingly aware of the necessity for careful examination, for pondering of its *raison d'etre* as part of the total caring ministry of the church. It has sought conversation with theological faculties, is now a respected part of the divinity school curriculum, and is only now beginning to set down in writing *its distinctive theological emphasis.* Thurneysen's book is an attempt to set the activity of the pastor in pastoral care within the framework of theology, in particular the theology of Barth.

As a practicing psychiatrist and only amateur theologian, I cannot but admire the seriousness, the scope, the careful reasoning of this book. All is clearly set forth, beginning with uncontested principles and leading to inevitable conclusions. The result is architectonic and awesome. It is also chilling and forbidding. We agree with the necessity for discovering the uniqueness of pastoral care, we agree with the inevitable relation of pastoral care and the communication of the Word, we agree with the great emphasis on the forgiveness of sins and prayers to the glory of God. We cannot agree with the total otherness of God, we cannot agree with the essential meaninglessness of man's efforts on the road to salvation, we cannot believe in a Word which is totally alien and descends as it wills in one direction only.

Pastoral Care, in this country at least has developed out of the necessity of taking cognizance of and making meaningful use of modern psychological and psychoanalytic discovery. As these two disciplines have developed they have shown man to be in process, to be understood in terms of what has gone before, what is now happening and, to a degree, what is to be. Pastoral care has been able to find its home in theology because of its discovery there of systems of thought which speak not necessarily of ultimates, of unapproachable perfection, of sacred and profane unduly separated, but of parallels, analogies between the *condition humaine* and the being of the divine.

The spirit of Thurneysen's book is that of the totally other, the unapproachable ultimate. In the face of this book I, with man, would declare, "He knows not of me."—Robert E. Smith.

Counseling: A Modern Emphasis in Religion. Leslie E. Moser. Prentice-Hall. 1962. 354 pp.

It is always refreshing to read a book *of* rather than *about* psychology in the general field of pastoral psychology, and it is particularly refreshing to read a book on counseling by a psychologist rather than one by a pastoral counselor who has read about psychology. Leslie E. Moser is professor of psychology at Baylor University and presents, as a behavioral scientist, the theoretical and therapeutic contributions of psychology and psychiatry to counseling in the religious setting. In addition to his solid professional

training it is apparent that he understands the theoretical and practical issues involved in counseling in a religious context. This book is one of the few reference texts that have appeared in the past four or five years worthy of consideration for the minister's library in the field of counseling.

Chapters I and II deal with counseling within the Church (pastoral counseling, the Church-related clinic, relationships with other professional counselors) and the relationship between psychology and religion (compatibility of aims and methods, counseling positions on healing, and the knotty problem of determinism versus freedom of the will). Chapter III discusses practical issues of diagnostic or information type interviewing, rather than counseling, in the religious setting. Chapters IV and V deal, in turn, with non-clinical or non-formal and clinical approaches (testing, the case history, decision-oriented counseling) to "surface-level" personal problems. Chapter VI covers premarital, early marital adjustment counseling, and marital counseling with extended conflicts, including the relative merits of individual, joint, and group counseling procedures, and preventive measures in the parish program. Chapter VII and VIII move beyond surface-level and problem-centered to "depth" or extended counseling approaches with two of the best single chapters available anywhere on psychoanalytically oriented therapy and client-centered therapy. The final chapter on the application of group work to religious settings describes not only various group therapy approaches but also the dynamics of group interaction. In addition to all this, two cases of approximately twenty pages each are presented, one illustrating a personal-problem counseling interview and another an experience in group counseling.

The reader will be impressed with the author's coverage, both in breadth and in depth, of counseling as an emphasis in the ministry.—R. A. Goodling.

The Pastoral Care of Families: Its Theology and Practice. William E. Hulme. Abingdon. 1962. 208 pp. $3.50.

This book, by the author of *How to Start Counseling,* provides both a theological basis for action and the pastoral care and counseling action itself in the common areas of life as these center in the family. He presents, in turn, chapters on the theological and pastoral care approaches to premarital guidance, marital crisis, parent-child relationship, youth, midlife, and older-age.

With theology as his unifying center the author provides the necessary safeguard against a purely sociological or psychological approach to family life. For Hulme, theology ". . . develops out of reflection upon the function of pastoral care—the dynamic of meeting human need via the ministry of the gospel." While the earlier chapters bear the stamp of systematic reflection, the later chapters engage less in structuring a theological approach and more in the physical, economic, social, psychological, and religious characterization of the age group. On the other hand, over half of the chapter on "Pastoral Care in the Parent-Child Relationship" belongs in the previous chapter on "A Theological Approach."

Although the author states that "Pastoral counseling centers in problem solving," he does not, fortunately, hold to such a narrow and immediate goal, but sees counseling in its broader learning and growth implications.

The book needs to be expanded by as much as a third to complete the theological treatment, life-stage characterizations, and appropriate pastoral care activities. In spite of its gaps the book does provide a meaningful integration of pastoral care activities within a theological framework together with valuable resource aids and programs, always within the context of the overall program of the Church

to the whole person in his crucial family relationships.—R. A. Goodling.

Casebook in Pastoral Counseling. Newman S. Cryer, Jr., and John Monroe Vayhinger (Eds). Abingdon. 1962. 320 pp. $4.95.

The editors have collected 56 pastoral counseling case studies originally appearing in the "Counseling Clinic" of *The Christian Advocate, The New Christian Advocate,* and *The Pastor.* Methodist ministers are undoubtedly familiar with the procedure whereby reconstructed counseling experiences are submitted by pastors for evaluation by "specialists" in pastoral care and counseling. Other than collecting and grouping the cases and providing cross-references to the re-occurring emotional and personality patterns, the editors contributed an introductory paragraph for each case, including, much too briefly and incompletely, comments on any "dynamic structure" the evaluators overlooked. Nevertheless, the book is a rich source of relatively unsystematized evaluative comments on actual pastoral counseling experiences. For the reader interested in a similar approach illustrative of the ways in which psychotherapists from different persuasions handle crucial therapy situations, *Critical Incidents in Psychotherapy,* edited by Stanley W. Standal and Raymond J. Corsini and published by Prentice-Hall, 1959, is recommended.—R. A. Goodling.

The Advocacy of the Gospel: A New Approach to Preaching. Donald O. Soper. Abingdon. 1961. 120 pp. $2.50.

Many books reviewed by me become gifts to others; this one stays on my shelf. I read it twice in one day. Why? Because of the man who wrote it; he is Mr. Methodism, G. B. Because of what he says; it is a newer approach to preaching than most homiletical volumes. Because of the way in which he says it; it is—well, listen to him. "A young doctor I know is at this moment undertaking research in the field of neurology. He is now experimenting with a drug which he says produces penitence" (p. 49). "I must confess that of a number of people who have told me they were converted, I liked many of them a good deal better before it happened" (p. 53). "Now I am still a teetotaler, though I do not regard alcohol as the devil in solution, and I am prepared to find a place for it, or at any rate for light wines, in the Kingdom of Heaven" (p. 54). He has more sympathy for Goliath than for David (p. 37). He says of fundamentalist authoritarianism that "it is unchristian and cannot be reconciled with the spirit of Jesus" (p. 109). Just before that, he comments: "If today any kind of totalitarianism in religion is to succeed, it will be more likely to do so when grounded in a papal theory of infallibility than in a sense of the indefectible quality of Scripture" (p. 104). Do you see why I am going to keep this book? It is full of stimulus and excitement, of the shocking and the unexpected and the disturbing. Read what he says about the sense of doubt which has replaced the sense of guilt (I); about the valid materialism of Christianity (III); about open-air preaching (IV); about four different kinds of evangelism (V); about the three marks of love (VI). Yale was lucky, or wise, to lay hands on Soper for the 1960 Lyman Beecher Lectures.—James T. Cleland.

Christ and the Meaning of Life. Helmut Thielicke. Harper. 1962. 186 pp. $3.

If you are a reader of Thielicke, there is no need for you to be advised to lay hands on this volume. You will buy, borrow, or steal it. If you are not acquainted with Thielicke, let me introduce him to you. Helmut Thielicke is rector of the University of Hamburg, a respected theologian, and popular preacher, extraordinary, to one of the largest visible congregations in the world. He is one homiletician whom it is stupid to ignore and

salutary to know. You may wish to start with an earlier volume than the one named above: *Our Heavenly Father* is a series of sermons on the Lord's Prayer; *The Waiting Father* is subtitled *Sermons on the Parables of Jesus.* Read him for his penetrating, relevant addresses, so conscious of God and man set down as friends, or enemies, in 1962. This particular collection is a pot-pourri of meditations and sermons: some tied to the Christian Year; some completing his work on the parables; all appearing in English before being published in Germany. Tremendous applause is due John W. Doberstein, the editor and translator.—James T. Cleland.

The Art of Worship. Scott Francis Brenner. Macmillan. 1961. 112 pp. $2.75.

This book pays no attention to the influence of the Synagogue on early Christian worship or to the reaction of American Methodism to Anglicanism, or to any such questions. The author just starts talking about the inside of the church, and how it should be furnished, and what goes on among the furniture—at the beginning, in the middle, and at the end of the service. It is, as the sub-title says, *A Guide in Corporate Worship Techniques.* There is a careful, sensible chapter on the Lord's Supper, with particular stress on the double-offering: food and money. Attention is also given to Baptism, as a sacrament; to Confirmation, as a conscious follow-up to Baptism; to Marriage and to the Funeral, in an attempt to make them Christian. The Appendix contains "The Order of Worship;" "Vestments in Worship" (all white!); "The Christian Year" (in a Trinitarian form); "Music in Worship." The book concludes with a thirteen-page glossary of liturgical terms. It is a shuddering thought to have to pay $2.75 for ninety-five pages. Yet, it is less than three cents a page. Buy it. Share it with your folk. Then work out an Order of Worship, worthy of God and "understanded" of His people.—James T. Cleland.

The Baptismal Sacrifice. George Every. S. C. M. Press (Distributed in the U. S. A. by Allenson of Naperville, Ill.). 1959. 112 pp. $2.

The Student Christian Movement Press of Great Britain has been bringing out a series entitled "Studies in Ministry and Worship," of which the above title is No. 14. In these glorified pamphlets converge three contemporary interests: Biblical theology, the liturgical movement, the Ecumenical Movement. They converge on an interdenominational and international plane. *The Baptismal Sacrifice* is both erudite and readable. It is at home with the ecclesiastical authorities, and it knows the pragmatic arguments about having the baby "done." If we were puzzled about infant Baptism, about the relation of Baptism to Holy Communion, about the place of sacrifice in religion, about a proper liturgy and ceremonial for "the Publick Baptism of Infants," then here is an Anglican view of the matter, with which we probably won't agree even if we do understand it. But we shall be tentative, if not Christian, in our assertions after we have read it.—James T. Cleland.

The Christian as Communicator. Harry A. DeWire. Westminster. 1960. 198 pp. $4.50

What does one do about reviewing a book which makes no appeal to him? Should he return it to the editor? Should he ask that a colleague also make estimate of it? My Calvinistic conscience says: "Do what you are expected to do—review it!" So, here goes. This should not be a bad book: the publisher is reputable; the author is academically knowledgeable and pastorally competent; the subject is a valid one. There is a worthy understanding of the communication of the gospel as the responsibility of all Christians; there is a careful

awareness of how this fact should be accepted, assimilated, and implemented so that one individual may talk with another about the things of God and His Christ.

Why, then, does the book made no appeal to me? It is dull, deadly dull. It may not be so for you. But, if this book on the Christian as communicator is an example of communication, then the wires are crossed or the tubes are out in my receiving set. Yet, maybe, that is an unfair conclusion, unfair to both writer and reader. This is *not* a book on communicating the gospel, but on the technical *how* of doing it. The author does know a lot about the *how*. But he didn't even get that over to me. Perhaps he didn't expect to, in two readings. This may be a book for a study class. That's it! The volume can be a useful primer for group discussion on a very important matter.—James T. Cleland.

DUKE DIVINITY SCHOOL CLINICS

July 2-13, 1962

Three clinics, running concurrently, will be conducted at the Duke Divinity School, July 2-13. These are designed for ministers who are willing to participate in two weeks of intensive training. A minister may enroll in *only one* clinic.

PREACHING: This clinic has as it focus "preaching": preached and criticized sermons; lectures on the theory of preaching and the place of the sermon in corporate worship; and round-table discussions on various matters of common interest to a preacher. (Dr. James T. Cleland, Director)

PASTORAL CARE: The clinic in Pastoral Care has as its focus the Christian faith and its expression of and ministry to selfhood. Through lectures, group discussions, and hospital visitation experiences, explorations are made of the meaning of selfhood, the self in crisis and the ministry to those caught in the crisis of illness. (Dr. Richard A. Goodling, Director)

RURAL CHURCH: "Planning the Program for the Rural Church" will be the focus around which lectures, discussions, group projects, and study will center. (Dr. M. Wilson Nesbitt, Director)

For full information write to the Director of the Clinic in which you are interested. (Duke Divinity School, Duke Station, Durham, North Carolina.)

COST: Registration Fee—$10.00

Room—*Double per week*	*Single per week*
$ 5.00 own linen	$ 7.00 own linen
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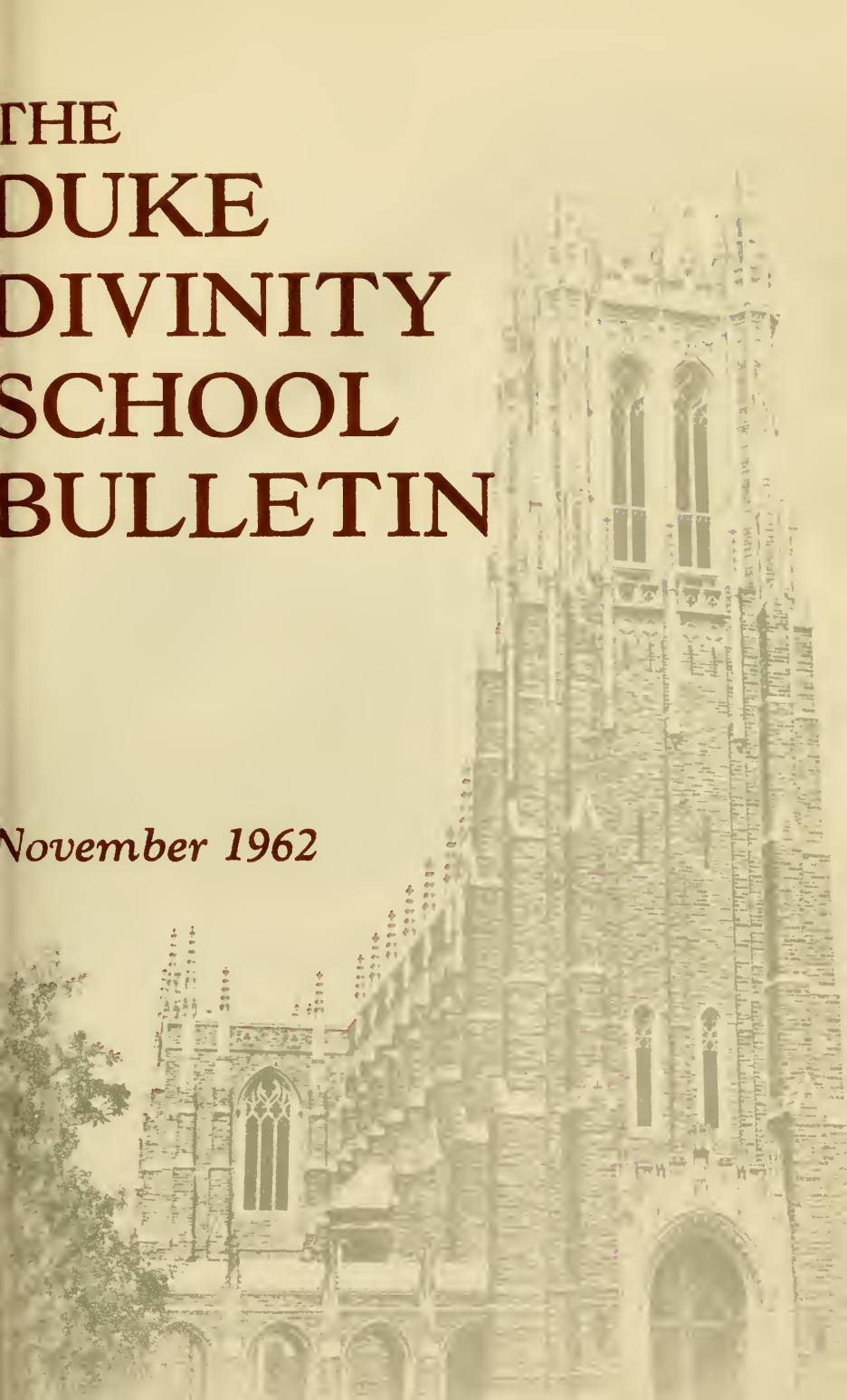
Meals—Cafeteria

THE DUKE DIVINITY SCHOOL BULLETIN

November 1962



"Thou Hast Bid Us Come"

Almighty and Eternal God, whose praises are sung by the works of Thy hands far beyond our comprehension, we add our feeble voices, not because Thou dost need our praise and adoration, but because it is well pleasing unto Thee, and Thou hast bid us come.

O Thou who hast called us to minister unto Thy starving people, we confess that we have not always been faithful to our task. We have rebelled against the constant taking-apart, examining, and putting-back-together of the Faith. But teach us that these things must needs be done and that Thou hast called us—poor creatures that we are—to do them.

Almighty God, in whose hands are all the powers and knowledge of man, grant us the strength of mind and body, the firmness of hand, and the dedication of spirit to perform worthily the task which Thou hast set before us. Grant us the courage to be faithful servants of Christ Jesus. So let us live and labor during this learning time of life that when the last day comes—as come it must—we shall be able to look back upon all its days without shame or regret, and know that no child of Thine shall ever want for bread because of our unworthy stewardship.

Fount of all truth, we ask for wisdom, not that we might parade it before the world as a badge of our own accomplishment, but that we might hold it up as a shield to protect the weak. Give us only that measure of success that is in keeping with Thy divine and eternal purpose.

O Thou who hast given us all that we possess, we count our lives as nought before Thee. Take us and use us in Thy kingdom. Only give us the calm assurance that we labor in a cause that will ultimately be victorious. Walk with us all the days of our lives; then when the shadows lengthen and evening comes, and the working tools of life drop out of our tired hands, pass them on to someone strong in the faith. In our weakness we cast ourselves upon Thee, confident that as Thou didst bring us into this world Thou wilt also take us out of it—that Thou wilt not leave us in the dust, but wilt raise us up even as Jesus Christ our Lord in whose victorious name we pray . . . (The Lord's Prayer). Amen.

—Parks Todd, '63

THE DUKE DIVINITY SCHOOL BULLETIN

Volume 27 November 1962 Number 3

"World Without Hope?"

This is an hour of crisis! At the exact moment of writing, President Kennedy's proclamation of "quarantine" against Cuba goes into official effect. The Divinity School is undertaking a 48-hour Prayer Vigil—and there will be need for many more in the months ahead. And this editorial must be turned over to the printers. No longer can it be postponed in the hope that clouds on the horizon will clear or that the hapless writer could foresee the state of the world a month hence, when this BULLETIN appears. Yet a backward look is not always an escape. It may be a glance at some fixed compass point, an assurance of eternal values and eternal goals.

Thus, it may be of interest to BULLETIN readers to know that nine students and two faculty members of the Divinity School spent six days last September at Camp Chestnut Ridge in an intensive Devotional Life Retreat. We set aside periods for Morning Watch (individual and corporate), for Bible study and worship based on Ephesians, for discussion of *A Testament of Devotion* by Thomas Kelly, for intimate sharing of religious experiences and needs—and for a splashing game of water volleyball in the pool each afternoon. The rest of the time was devoted to private prayer and meditation, the reading of spiritual classics, and the practice of the presence of God.

The experiment was deeply meaningful for the participants, who drew widely diverse benefits from the Infinite Resources they sought to tap. They themselves have been amazed at the continuing enrichment of their personal devotions. There are evidences of expanding influence in the prayer life of the Divinity School community. But this report is made to our readers rather in the nature of a common quest: that you pastors engaged in the support of cell groups, Twelves, class meetings, and similar projects, may add your prayers to ours for the deepening of such fellowship, vertical and horizontal.

Even in the ministry, especially in the ministry, it is easy to neglect the deepest springs of peace and power. Yet foundations laid, in serenity and confidence, may provide an unshakable dwelling place in time of tension or of tempest. In this present crisis many would echo St. Paul's judgment: "Your world was a world without hope and without God." (Eph. 2:12, NEB) Yet because we believe with the Apostle that "Christ Jesus . . . is himself our peace" (Eph. 2:14, NEB), because we believe that "it is better to light a candle than to curse the darkness," we join with all those who, out of the depths, cry to a God of mercy and of love.—C.L.

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A Word of Welcome

Dean Robert E. Cushman

York Chapel, September 20, 1962

On the occasion of our Opening Convocation for the academic year 1962-63, it is once again my happy privilege to bid you, one and all, welcome.

The word *welcome,* often glibly spoken, means *well come.* That is, it means, "it is well you should be here." Therefore, when we say welcome to the faculty, we mean to say: it is well they should come—some of them, indeed from long distances. It is well, because they have both our approbation and thanks for prior well-tested services and for what they are. It is well they should come, since we have need of their continuing services in the year ahead, and they are themselves mindful in coming that "he who endures to the end, the same shall be saved!"

In like manner, returning students and upper classmen are *well come.* They have unfinished business. Of them, the words of Jesus suitably apply and, therewith, his admonition: "He that putteth his hand to the plow and turneth back is not fit for the kingdom of God."

But, also, the entering students of the Junior year are welcome. This welcome is especially keen and warm. This is because we are very hopeful concerning them, and as yet they have done nothing to dim our hopes or deface the luster of our great expectations. It is true they have done nothing at all here, although it is to be ungrudgingly admitted that they would not be welcome had they not behind them a record of achievement and a declaration of purpose upon which to build here. Thus, it is well they should come. God alone knows whether, if they study diligently to make their calling and election sure, He will not raise up from among them great men of the Spirit to unloose showers of blessing upon the parched and cracked ground, the wasteland areas of the sometimes barren Laodicean church of our day.

I venture to say that it is with such a hope as this that the Divinity School resumes its work this fall; and all are welcome. It is well we should come or return, but the real justification of our coming or our returning—that which alone justifies utilization of vast resources—is the undying hope of the Israel of God that, through our earnest corporate study and learning, our disciplining and self-disciplining, our common worship of God, and our strenuous effort to

gain a clear-eyed view of the world, with which the Church has often made ignominious peace, God will raise up of these stones and dry bones that *we* are, living children unto Abraham and unto Christ His Son.

This is neither the place nor the time for exhibition or delineation of the defects and obliquity of the children of Abraham according to the flesh—I mean the conventional church of our time. It is not the place to pick dry bones; it is enough to say that the widespread sterility of American Protestantism in this revolutionary and needy epoch is mainly attributable to seeking its own life, its own material enhancement and social acceptance, rather than seeking first the kingdom of God and His righteousness.

In our day, after a vast and intensive deal of experimentation, it is becoming apparent that it is quite as true of the Church as of individual Christians that it is not possible to serve two masters. The Church cannot have the patronage of the world, either within or without, and be free to *be* the Church. It cannot be careless and indifferent respecting the tests of membership and present a united front for Christ and a clear witness to His Spirit in the showdowns. The Church cannot grow at the *same* rate as the suburbs without acquiring the mind of suburbia. Those who expect church membership to keep pace with the growth of population have long since ceased to attend to our Lord's word that the "*little* flock" is *in* the world but not *of* it. The spiritual impoverishment and moral impotence of present-day Protestantism is that it is too much but a specialized configuration of the culture of which it has become a part. Therefore the salt loses its savor and is henceforth good for nothing. Where in the church today is it taken as an axiom that in the world the Church shall have tribulation in so far as it seeks first God's kingdom and His righteousness?

If we do not study both to teach and to learn these elementary but imperishable truths of the Christian faith in this Divinity School, we are not *well come*. It is not well we should be here either as teachers or as students. It is not well because it is worse than useless. If we are here simply to tool or to be "tooled up" for smooth and successful management of a parish church and a lifetime of more or less skilled if pious irrelevance in the pulpits, then it were better a millstone were put about our neck, for we shall be not only futile but an occasion for the stumbling of the little ones. It would be better to pump gas, sell refrigerators, or become morticians of the body. The latter is less hypocritical than becoming inept and spiritless, if graceful, morticians of the soul.

This leads me to say that the wisdom both of the Bible and of the

Greeks agree in this, that the hallmark of an educated man is the disciplined ability to distinguish between appearance and reality and to cleave to reality rather than to be confounded and lost among appearances and seeming.

In our day, in the Church as well as in the world, nothing is so much needed as the discrimination of truth from its appearances. We need to distinguish between essential Christian faith and its pleasant counterfeits, between authentic masculine Christian life and its phony substitutes, between vibrant Christian love and its sentimental and often cunningly rationalized alternatives, between the imperishable and living Body of Christ, the Church, and its visible institutional embodiments, between concern for enlarging membership and the nurture of sainthood, between the sweat of earnest prayer and refinements of liturgy, between an annual routine of revivals and faithful instruction and nurture of young and old in the core truths of the faith, between serving men and serving God, between wise forbearance and capitulation to unchristian pressures, and, above all and fundamentally, between self-seeking and seeking first God's kingdom and His righteousness.

If we could learn the grounds and principles of such discrimination and, then, if, in a strength not our own, we could cast our weight on the side of righteousness and truth and against appearances and seeming, and if we could persevere to the end, we might look for a ministry tomorrow with powers equal to the heavy tasks of tomorrow. If we could begin that learning and doing here in the Divinity School before the acids of pre-mature experience corrode away the incentive, then, indeed, we would have made it true that we are *well come* to this place.

The plain fact is, don't you see, that while I can, as we say, *give* you welcome to this school, it lies with you, each of you, to determine whether you are *well come*. It lies with you, and like Jacob, your wrestling with the angels. You are deceived if you suppose, contrary to St. Paul's warning, that your wrestling is with flesh and blood. But you are *well come* if, entering into the strife of truth with falsehood, you at length are found on the side of truth. You are *well come* if, in probing the ancient struggle of right with wrong, you learn to distinguish the one from the other in the tangled and baffling warp and woof of human relations of your day and have the courage to take up the breastplate *only* of righteousness. It will be well you should come if, in coming, you are liberated from bondage to some of the seemings and appearances which parade under the guise of piety

or Christianity but are in fact its pale, emaciated, and sometimes malodorous substitutes.

On the other hand, if you have come here to better learn a role, tidy up an image, or ply a trade, I say we have already among us enough spiritless and forthright workmen. We have among us already enough professionals who serve God for a price. We need amateurs, those who participate for love of the contest.

You come, and some return to the Divinity School, in a time of dire human need. It is not necessary to rehearse the ways in which "the times are out of joint." We are, I think, living in a dispirited age despite the day by day disclosure of new technological achievements and despite the brilliant facade of an affluent and materially resourceful society. The triumphs of technology are ominous; the brilliant facade of our society is precariously fragile and may crumble any moment into dust. In such a time there is the added note of dreadful pathos that man has become fearfully unsure both about his origin and about his destiny.

The message of Christianity to modern man is very old but, for all that, not any the less true, though it has been obscured. It has become obscured because modern man set himself three centuries ago to forget it, and he has been, on the whole, more successful even than he wished. But we have no word for modern man unless first we probe the riches of the Christian faith for ourselves. If you will do that, you are *well come*. For unless, in the study of historic Christian faith, we grasp its inner wisdom—that man becomes man only in personal encounter with God, that only through confrontation of God does man attain to morally serious existence and acquire dignity and vocation and an end—we shall have no word for a dispirited age. We shall not even know the real grounds of the meaninglessness with which it testifies it is afflicted. We shall mouth nostrums which are powerless to cure because they conceal truths we ourselves have never taken the trouble to probe and to unpack.

So I give you welcome, you who come for the first time and those of you who return. I bid you welcome in hope that by your diligence, your purpose, your patience, and your perseverance you yourselves will make it true that you are *well come*.

And be not anxious for the morrow. For I can promise you fruitful fulfillment of your time and efforts expended here if you will heed one admonition of Jesus to his first and to his latest disciples. Here in this school as elsewhere in your subsequent service in Christ's Church you will find amplest reward, with no occasion of repentance or regret, if you study to seek first God's kingdom and His righteous-

ness and, so far as in you lies, keep your eye single to His service. It is this which will make you the faithful steward in your studies that you aspire to be at length in your practicing ministry. From the bottom of my heart I wish you *well come*.

Let us pray—

Remember all them, O Lord, who once were our fellows in this school, who now have gone forth to take up the work of the ministry in Thy Church. Give them, we beseech Thee, O Father, great gifts and great holiness, that wisely and charitably, diligently and zealously, prudently and acceptably, they may be guides to the blind, comforters to the sad and weary; that, in Thy gospel, they may strengthen the weak and confirm the strong; that in all their deeds and ministrations they may advance Thy purpose in the earth, serve needy man, and honor Jesus Christ, our common Lord. Amen.

The American Post-Liberal Protestant Mind

H. Shelton Smith

By 1920 some type of liberal theology dominated most of America's foremost centers of Protestant theological education. Liberalism also prevailed in many leading Protestant pulpits. In spirit, it was self-confident and aggressive. Nevertheless, Christian liberalism during the next decade had to weather a threefold current which left it battered and exhausted.

One of these currents was self-styled fundamentalism, a brand of rigid orthodoxy which defied all forms of modern thought, preeminently organic evolution and Biblical criticism, and propagated the famed "five points," including an infallible Bible, the virgin birth, and the second coming of Christ. For some ten years (1918-28) fundamentalists endeavored to purge the churches of "modernism." In the end they failed of their objective, but at least they forced the liberals to use their energies in self-defense rather than in constructive theological effort.

A second current, also running strong in the mid-twenties, was a nontheistic humanism, of which John Dewey, then America's most influential philosopher, became a leading exponent. For the religious humanist, liberalism was far too conservative to satisfy the modern mind. If men like Harry Emerson Fosdick were the victims of fundamentalist harassment, they were also the butt of humanist criticism. Once again, therefore, the Christian liberal was forced to employ his energies defensively rather than creatively.

Near the close of the decade, a continental current known as "crisis theology" began flowing into America. Its force proved more irresistible than either fundamentalism or humanism, and by the advent of the 1930's many liberals were becoming alarmed over the future of their movement. Some began to ask, with Professor John Bennett of Union Seminary, "After Liberalism—What?"[1] By 1940 liberalism in its traditional pattern had "gone with the wind."

Post-liberals sometimes characterized their new pattern of thought as "neo-orthodoxy" or "realistic theology," but neither those nor similar terms did justice to the richly protean nature of the Protestant theological mind. Thus I shall here undertake to sketch the post-

[1] "After Liberalism—What?" *Christian Century,* L (1933), 1403-6.

liberal perspective in terms of its dominant accents or characteristic marks, rather than in terms of any catch-word or single phrase.

1

What, then, are the major marks of the American post-liberal Protestant mind? Unquestionably one of them has been a renewed emphasis upon the sovereignty of God.

Negatively, this involved a strong protest against what is often called anthropocentrism, or the tendency to magnify man and the works of his hand. The spirit of anthropocentrism was nourished by many intellectual factors. The doctrine of divine immanence, for example, inclined the liberal theologian to lay stress upon God as the indwelling presence of the soul rather than as the transcendent Other upon whom the soul depends. Not infrequently this emphasis was accompanied by an exaggerated faith in man as the determiner of his own destiny. Thus in 1919 the distinguished Arthur C. McGiffert of Union Seminary urged that a religion favorable to American democracy "must first of all be a religion of faith in man." It must not, he added, foster "the delusive belief in supernatural agencies and dependence upon them."

A second factor which stimulated anthropocentrism was the psychology of religion, a discipline which in the first two decades of this century became so popular that it rivaled theology in some theological seminaries. Its prestige was revealed by Walter Horton of Oberlin when, in 1931, he declared: "Theology must . . . agree without reservation to alter, amend, or cancel altogether whatsoever there may be in the dogmas of the past that is flatly and decisively contradicted by any new facts that psychology may reveal."[2] In other words, psychology should hold veto power over theology. This trend of thinking necessarily reinforced anthropocentrism, for the psychology of religion focused its attention primarily upon the mental functions and valuations of the human subject, not upon the ground of being.

From both "psychologism" and immanentism the post-liberal Protestant has sharply recoiled. He believes those emphases encouraged man to become overpreoccupied with his own subjective feelings and desires. Reporting in 1936 on the views of a group of prominent younger theologians who were then in various stages of retreat from the old-line liberalism, Dr. Samuel Cavert observed that what concerned those thinkers most was "the objective structure of things—a structure to which man must conform, whether or not it satisfies his

[2] *A Psychological Approach to Theology* (New York, 1931), 23.

own desires and interests and values."[3] In other words, theocentrism had replaced the older anthropocentric emphasis.

An important corollary of the new theocentrism was a strong revival of interest in revelation. Whereas the older liberalism generally emphasized human search, and human discovery, the post-liberal theologian has prevailingly stressed God's initiative in self-revelation. Consequently Christian thought has experienced a dramatic reawakening to what Barth called "the strange new world of the Bible." In all the numerous volumes pouring from the press on "Biblical religion" one fact is made abundantly clear: religious faith is the result of the divine initiative, not of man's search. Typical of this trend is Professor Ernest Wright's vigorous book, *God Who Acts* (1952), in which God is viewed as a covenant-making being, as one who by a series of "mighty acts" has decisively and once-for-all revealed himself to man. This revelation, and this alone, is man's saving hope.

Not unsurprisingly, therefore, Biblical theology has flourished in recent decades, and has speedily outmoded the history-of-religion approach to the Bible which was so highly esteemed by an earlier generation of Protestant liberals. Thus the Old Testament is no longer the antiquarian's happy hunting ground, but is the source of some of the ablest treatises in Biblical theology. Of particular interest is the fact that the Old Testament is once more being closely related to the advent of the Christian movement. Thus the Swiss Scholar, W. Eichrodt, contends that the essential truth of the Old Testament is grasped only when it is seen in the light of its fulfillment in Jesus Christ.[4]

The pervasive influence of the new Biblical scholarship is further indicated by its impact upon dogmatic or systematic theology. In some quarters theology is almost equated with Biblical theology, and a premium is placed upon kerygmatic theology in contrast to apologetic theology.

2

A second major mark of the post-liberal mind has been a strong reaction against an optimistic interpretation of the human situation. The most superficial aspect of all forms of religious liberalism was a romantic faith in the expansive goodness of man. As Reinhold Niebuhr has reminded us, "the belief that human brutality is a vestigial remnant of man's animal or primitive past represents one

[3] "The Younger Theologians," *Religion in Life,* V (1936), 524.

[4] Cf. James D. Smart, "The Death and Rebirth of Old Testament Theology," *Journal of Religion,* XXIII (1943), 135.

of the dearest illusions of modern culture."[5] With the savage events of the First World War beating him in the face, even the usually realistic George Albert Coe could soothingly observe that history was "an evolutionary process in which we are working out the beast."[6] Already in 1884 the Darwinian-Spencerian enthusiast, John Fiske, had widely popularized that socially contagious notion, saying: "Man is slowly passing from the primitive social state in which he was little better than a brute, toward an ultimate social state in which his character shall become so transformed that nothing of the brute can be detected in it."[7]

The sword which pierced that vapid sentimentalism was forged not chiefly in any academic hall but in the volcanic catastrophes which have turmoiled mankind since World War I. Significantly it was that war which shattered Harry Emerson Fosdick's belief in progress. The guns of that conflict had hardly cooled, when he began to warn his generation against its fatuous assumption that all was well with the world. A few years later, in his Cole Lectures at Vanderbilt University, he passionately argued that faith in progress had "blanketed the sense of sin" and nourished a false complacency. "In spite of the debacle of the Great War," said he, "this is one of the most unrepentant generations that ever walked the earth, dreaming still of automatic progress toward an earthly paradise."[8]

After Fosdick there came an American Amos in the person of Reinhold Niebuhr, who, viewing the human situation from the perspective of the Great Depression, passed through a mental ordeal which undermined the liberal synthesis with which he launched his ministry in the great industrial city of Detroit in 1915. Though the first stages of his new outlook were reflected in his *Does Civilization Need Religion?* (1927), the book which marked the decisive reorientation of his mind was *Moral Man and Immoral Society* (1932). That polemic ran a "bulldozer" through the structure of social and religious liberalism, leaving little intact of the optimistic doctrine of human progress.

Niebuhr did more than any other American theologian to sensitize his generation to the radical dimension of sin. His *Moral Man* inspected the social source of evil, but his great Gifford Lectures movingly explored the roots of sin in the self. Not since Jonathan Edwards had any American churchman ever probed so profoundly

[5] *Faith and History* (N. Y., 1949), 10.
[6] *A Social Theory of Religious Education* (N. Y., 1917), 167.
[7] *Studies in Religion,* Vol. IX: *Miscellaneous Writings of John Fiske* (Boston, 1902), 72.
[8] *Christianity and Progress* (N. Y., 1922), 171.

"the sin of pride." Niebuhr startled the unchastened liberals by reaffirming the fact of original sin. "The utopian illusions and sentimental aberrations of modern liberal culture," said he, "are really all derived from the basic error of negating the fact of original sin."[9]

As a result of the anti-romantic thrust of Niebuhr and other post-liberals, Americans entered the Second World War with a realistic sensitivity to the moral ambiguities of the human situation that was entirely absent in the First World War. This new realism has also been an important factor in morally arming America for her task as a major guardian of the "free world" against the upsurge of international communism.

3

A third major characteristic of the post-liberal mind has been a renewal of interest in Christology. Recently Professor John Knox of Union Seminary declared that "Christology is the most important area of Christian theology."[10] That was certainly not the view of liberal scholars of the previous generation. Indeed, almost no American-born scholar published a major Christological treatise during the whole first third of the twentieth century.

But if that period represented what Professor Walter Horton has called "the moratorium on Christology," it was noted for a plethora of books dealing with the life and teachings of Jesus. Those books usually skirted all metaphysical questions concerning the person of Christ and focused their attention upon "the personality" of Jesus. It was "the manhood of the Master" that quickened the mind and inspired the loyalty of the Christian liberal. Many liberals recoiled from the older Christological mode of thought, believing that it tended to divert the mind from the more immediate task of applying the message of Jesus to the burning questions of society. The great theologian of the social gospel, Walter Rauschenbusch, favored the new attitude, saying: "The speculative problem of christological dogma was how the divine and human natures united in the person of Christ; the problem of the social gospel is how the divine life of Christ can get control of human society."[11]

Since the year 1940 there has been a notable revival of the Christological question. The renewal of the question is evident in such New Testament scholarship as John Knox's great trilogy—*The Man Christ Jesus* (1941), *Christ the Lord* (1945), *On the Meaning of*

[9] *The Nature and Destiny of Man* (2 vols., N. Y., 1941-43), I, 273-n.4.
[10] *On the Meaning of Christ* (N. Y., 1947), 2.
[11] *A Theology for the Social Gospel* (N. Y., 1917), 148.

Christ (1947)—Floyd V. Filson's *One Lord, One Faith* (1943), and John W. Bowman's *The Intention of Jesus* (1943). Meanwhile theology has reflected a similar accent, as in Norman Pittenger's *Christ and Christian Faith* (1941), and in Walter Horton's *Our Eternal Contemporary* (1942). The second volume of Paul Tillich's Systematic Theology is entitled *Existence and the Christ* (1957). In many of Reinhold Niebuhr's writings will be found much fresh probing of the Christological problem. Thus, in sum, evidence multiplies that the doctrine of Christ is once more at the center of Protestant theological reflection.

Of this current Christological thinking, two observations may be made. One is that the ontological dimension of Christology is receiving increasing attention. The Ritschlian counsel against dabbling with the metaphysical side of Christ's person is no longer heeded. The second is that the full humanity of Jesus is generally insisted upon in the new Christological thinking. Taken together, these two tendencies indicate that neither the divine nor the human side of "the Word made flesh" can be ignored in an adequate Christology. Consequently the old problem represented in the two-nature tradition is once more to be reckoned with, no matter how frustrating may be the attempted solutions.

4

A fourth mark of much post-liberal Protestant thinking has been a growing endeavor to discover the basic nature of the church. On the whole, American theology has treated ecclesiology as something more or less secondary, although a few strains of thought—e.g., early New England Puritanism, Mercersburg theology, and High-Church Anglicanism—have reflected a deeper interest. One must recognize, of course, that all Protestant bodies have constantly concerned themselves with the church in the pragmatic sense; that is, as an agency through which to realize Christian objectives. But this is an instrumentalistic conception of the church; it does not approach the church in terms of its essential being as manifested in the Christ.

This judgment applies also to Protestant liberalism, even to evangelical or Christocentric liberalism. For example, liberalism's two most influential treatises in systematic theology—William Newton Clarke's *Outline of Christian Theology* (1898), and William Adams Brown's *Christian Theology in Outline* (1906)—took only the slightest notice of ecclesiology as such. This is surprising, since both of these great Christocentric liberals were warm friends of the ecumenical movement within Protestantism. Leaders in the social-gospel

wing of liberalism were notably indifferent toward a churchly accent in Protestantism, for they believed that such an emphasis tended toward a priestly rather than a prophetic type of religion. Rauschenbusch, for example, insisted that the original Christian movement soon lost its prophetic character because it allowed Jesus' consciousness of the Kingdom of God to be absorbed in an interest in the church.[12]

Within the last twenty-five years, however, ecclesiology has claimed the attention of many Protestant thinkers. Charles Clayton Morrison's provocative *What is Christianity?* (1940) has been followed by numerous other studies of the church, such as Theodore Wedel's *The Coming Great Church* (1945), Clarence T. Craig's *The One Church* (1951), and J. Robert Nelson's *The Realm of Redemption* (1951). An analysis of these and other works reveals a twofold preoccupation. First, every writer seeks to develop a doctrine of the church in terms of a deeper understanding of Biblical faith, one result of which is to relate Christology and ecclesiology more intimately. Second, all the writers recognize the essential unity of the church, and are therefore deeply troubled by the divided state of the historical churches.

In sum, then, the American post-liberal movement has been characterized by four interrelated emphases: (1) the accent upon theocentricity; (2) the recovery of a realistic view of man; (3) the renewal of Christological concern; and (4) an awakening in ecclesiological thought. Still other tendencies are discernible in current Protestant theology, but most informed observers would probably agree that those four have been predominant.

5

On the whole, these post-liberal accents have been intended to correct certain one-sided emphases in traditional liberalism. The revival of the idea of divine sovereignty, for example, was designed to rectify an over-emphasis upon the idea of divine immanence rather than to deny the validity of the latter. Significantly this corrective process was largely the work of those who had formerly waged a major battle for Christian liberalism, and who in fact have retained many of the basic insights of their liberal heritage. Thus it is no surprise that these very same men of late have been revealing a growing displeasure over the tendency of "neo-orthodoxy" to lose its dynamic character. "When I find neo-orthodoxy turning into sterile orthodoxy or a new Scholasticism," said Reinhold Niebuhr in 1960,

[12] *A Theology for the Social Gospel*, 132-37.

"I find that I am a liberal at heart, and that many of my broadsides against liberalism were indiscriminate."[13] In that same year the late H. Richard Niebuhr published a remarkable autobiographical essay in which he declared: "I believe that the Barthian correction of the line of march begun in Schleiermacher's day was absolutely essential, but that it has become an overcorrection and that Protestant theology can minister to the church's life more effectively if it resumes the general line of march represented by the evangelical, empirical, and critical movement."[14]

Sentiments of a similar import have been expressed by other influential theological figures, including Wilhelm Pauck, Walter Horton, John Bennett, and Paul Tillich, all of whom seem to favor a revival of some of the neglected or undervalued principles of the classical liberal tradition. This would involve, among other things, a critical re-examination of the movement which emerged under the leadership of Schleiermacher and Ritschl, and which influenced such American Christocentric liberals as Horace Bushnell, Lewis French Stearns, Egbert C. Smyth, William Newton Clarke, William Adams Brown, Harry Emerson Fosdick, and Walter Rauschenbusch. The revival of interest in this movement does not mean a desire to reactivate the older pattern of Christian liberalism, for that would be both futile and undesirable. Rather, the motif is to revive the empirical and critical spirit of the liberal tradition so as to induce a vigorous dialogue within theological circles, the end result of which could be a mode of Christian thinking more relevant to the present situation than either "neo-orthodoxy" or the older liberalism.

If a genuine dialogue were instituted, many issues would doubtless speedily emerge. I shall mention two likely ones in concluding this lecture. One would arise over the present tendency to concentrate upon a kerygmatic type of theology to the neglect of an apologetic type. Despite Tillich's warranted protests over the years, this kerygmatic tide has seemed to gather increasing force. The kerygmatic emphasis is rooted in the revival of Biblical studies, especially Biblical theology. Though entirely healthy within limits, this kerygmatic concern now threatens to isolate theology from other disciplines, such as philosophy, psychology, and sociology. The logical result is to create a cleavage between religion and so-called secular culture. Symptomatic of this trend is the low ebb of philosophy of religion. If the empirical theology of a generation ago compromised the Chris-

[13] "The Quality of Our Lives," *Christian Century,* LXXVII (May 11, 1960), 578.

[14] "Reformation: Continuing Imperative," *Christian Century,* LXXVII (March 2, 1960), 250.

tian message by subserviency to the values and thought-forms of the era, the present kerygmatic current can result in a loss of theology's contact with the cultural vitalities which are fundamentally shaping the mind and destiny of mankind.

A second problem which could well arise concerns the relation of Christianity to other religions. The present kerygmatic theology, which is based solely upon Biblical revelation, commonly denies or minimizes God's self-manifestation in the non-Christian traditions. Thus it is not surprising that the study of non-Christian religions has been relatively neglected throughout the post-liberal period. This indifference is unfortunate at any time, but it is especially deplorable when the various cultures of the world are undergoing intensive interpenetration, and when the peoples of the world must find some cohesive structure of values or perish together.

These two issues are illustrations of the fact that a new ferment will be introduced into the current theological situation when "neo-orthodoxy" is forced into conversation with some of the greater thinkers of the classical liberal tradition. What the ultimate outcome would be is of course unpredictable, but such a dialogue could well be the means of stimulating a new advance in theological thinking.

"A Policy of Giving"

Francis Pickens Miller

"Our foregn policy must be a policy of giving," said Dr. Francis Pickens Miller, a special assistant in the Department of State.

Speaking to a packed York Chapel audience as the first guest lecturer in the Duke Divinity School's fall series of public events, Miller gave a layman's interpretation of the contemporary situation in America.

"We must give generously," he said, "so that the underprivileged nations, viewing us enviously and often contemptuously, may be convinced that we are better neighbors than the Communists."

He indicated that one of the greatest problems facing our nation today is the complacent attitude we have toward the *status quo*. Dr. Miller believes our "mass society" tends to produce a "spiritually disturbing conformity."

Further, he said, "The nation as a whole is crying out desperately for a Christian ministry which proclaims a consciousness of the Kingdom of God in the daily lives of its people."

Citing basic assumptions that there are definite purposes in history —meanings of deep significance in the world's great historic events— Dr. Miller expressed his belief that "the Kingdom of God, as we know it in the life of Christ and the Church, is the "ultimate reality" for all mankind. "The appalling things we have witnessed in the world during the past 50 years," he said, "are indicative of Man's rebellion against that Kingdom."

Dr. Miller said the country is fast growing into a "mass society" in its speech, thought, and action as compared to the "rugged individualism" of previous generations.

"Nonetheless," he added, "we are a society deeply committed to justice for all, with the overwhelming majority favoring every man's basic entitlement to share in the rights, privileges and bounty of the land."

"We are now in the midst of an amazing renaissance in the arts—at grass roots level—which may be an indication of a creativeness born of divine discontent," Miller said. "We also are a part of a society in which the Christian church continues to occupy a unique place in the hearts of the people."

Calling the United States a "terrifyingly powerful nation—more

heavily armed than any in history," Miller stated that the rest of the world eyes us as the most generous.

"Whether or not we individually agree that our generosity is in the national interest," he said, "this is the first time in history any nation's 'national interest' is being interpreted as 'mutual aid' rather than as sharp practices in relation to its neighbors."

To thwart the aims of the Communists—forever ready to exploit the nations of Latin America, Africa, Southern and East Asia which have themselves recognized the significant disparity between our high standard of living and their bare existence—Dr. Miller believes Christians in America are faced with two major tasks: (1) to revive a sense of our Christian mission in the world—that of giving generously, and (2) not to be led into measuring our accomplishments in terms of profits but in terms of the yardstick of conscience.

Earl W. Wolslagel
Bureau of Public Information

The Eccentricity of the Clergy and the Priority of Ministry

I

Christian clerics are eccentrics. We are off-center for most people. We are peculiar in speech, action, passion, and purpose. Whether we wear gaiters or phylacteries, we are self-established and publicly accepted as "queers." Wearing business suits in the pulpit and going to all the ball games cannot absolve us. Our magisterial tones and professional discounts betray us. Our facility in speech, when silence would be golden, gives us away.

At one point, however, our estimate of ourselves converges with others' evaluation of us. We have an uprightness all our own. Christian laymen and non-Christians confess it. We do not deny it.

We scan the Beatitudes as if they were our private mirror. "How blest are those who know that they are poor . . . sorrowful . . . of a gentle spirit . . . hungering and thirsting to see right prevail . . . showing mercy . . . whose hearts are pure . . . peacemakers . . . suffering persecution for the right. . . ." To this we make antiphonal response: "We are indeed God's sons. The kingdom of Heaven is ours."

The irony of this is all too clear. We are unquestionably upright —most of the time! We are an upstanding profession. We stand to prophesy, to teach, to pray, and sometimes to judge. Our robes fall free from erect shoulders. Our trousers are sharply creased at the knees. As rabbis, we are not seated with the learners. We are free-standing—even when our altars are not.

Yes! We are an uplifting profession. Yet we do all too little lifting up. Jesus spent much of his time on an eye-level with sinners, sitting or standing. He even craned his neck to pick out those snagged in trees. He stood to read the sacred scrolls. He usually sat, reclined, or inclined to teach or dine. Here, we are customarily on our toes—intoning or invoking.

Sinners were seldom an eyelash away from the Master. "If I be lifted up," he said, "I will draw all men unto me." He promised status to a thief—a fellow sufferer on the cross. When his head dropped on his breast at the last, an observer spoke in eloquent pathos: "He was innocent—an upright man!"

Today, as throughout all our yesteryears and Eastertimes, we are among people—all the time; yet *with* them scarcely any time at all. Most of the blessings we bestow originate from our own eminence and travel downward. Sometimes we feel so God-centered as to displace humanity and Divinity alike, by one freestanding monolith.

Is all of this to disparage clerical eccentricity? What would a disheartened laity and our impoverished world do, if deprived of our debonair probity?

Assuredly, there is a place for true clerical eccentricity! God needs eccentrics, whether lay or clerical: people who will keep off the center reserved for Him alone, yet be forever referable to His center, rather than to any other! But these will not be self-consciously ranged over against the "plebs" or "laici"; not solidly upthrust where God alone should be, and where servants never are.

There is an eccentricity that only the clergy can know: a vocation and a center of reference peculiar to ourselves. Who can match our addiction to self-centered righteousness? None can outpoint us on our softly purring trips to hew the Lord's wood and carry holy water —just for *Him*. Therefore, we must be frequently summoned to the Lord's woodshed for face-to-face encounter and fundamental discipline. Sitting on our hands and backing ourselves up with books will not avert the downsweep of His counseling rod. How cramped indeed is the Lord's penitential closet! How rumpled do we appear upon emerging—we who are the freshly pressed, self-justifying proponents of the Lord's *agape*!

Perhaps we say: "Truly the Lord chasteneth whom He loveth. We could not be selfish. Let Him lavish some of His embarrassing affection upon less fortunate men!" But He knows us like the palm of His hand—the one that constantly reminds Him of us. Where else could He find men of our eccentric distinction? What other professionals are given to such affectation? such bouts with chronic melancholy? such a propensity for booming fraternity? such artfully devised self-abnegation?

How could men such as *we* ever be saved?—let alone be used in saving others? This is the rub of it and this is the beauty of it! We are God's big test and we are no match for Him! After us—all others are easy marks for His grace. We are not set *above* the laity. We are uniquely humiliated for serviceability *unto* them.

Nothing quite breaks down a layman's resistance to salvation like seeing what God has been able to do for us clergy.

Pride and shame such as ours when once redeemed put us on the line as messengers of God's good news to all the despairing. No other

sinner could ever need forgiveness quite so fully as that which a redeemed cleric has already been granted.

As a medieval preacher suggested, Peter was, indeed, the right man to head the church. No sinner could ever stand in need of prayer quite like Cephas. Peter was always ahead in everything that set a man back. He had the readiest tongue, the most agile footwork, the watch most nicely synchronized with cock-crow. God could safely put him in charge of the Department of Sinners Anonymous. Whatever derelictions they might turn up, Peter had already sought out, named, catalogued, tried and been forgiven for.

Not even Saul, called to become Paul, could unseat Peter as the most bolt upright of sinners and the sittingest of all the apostles. Nothing could humiliate either Peter or Paul like calling him a second-place sinner. Roman tradition, in a tizzy of hagiographical indecision, cast a tie-vote for them. Theirs was declared a dead heat in the race to Christian ignominy.

Michelangelo has characteristically depicted their separate descents into a shared primacy. The eccentricity of a cross finally set Peter apart, after his death, for a rulership of Christians such as he had never known during his life. His chin only came up when he went down head first into cruciform obloquy. Surveying the scene dispassionately from his inverted position, Peter finally knew after all his ups and downs which end was really up; he discovered that coming up meant going down.

Saul actually learned to ride out his destiny as Paul when he went back, heels up, off the tail-piece of a horse. Michelangelo may have taken a few liberties with the book of Acts. That account simply insisted that Saul finally saw the light. Michelangelo hinted that Saul's horse saw it first, and then helped provide the groundwork for his rider's illumination.

Here, then, are prototypes of clerical eccentricity that a true cleric may profitably cherish. Only one who is habitually first with the least, up to the very last, can know how to track down the lost. For the Lord's clergy to sniff out where sinners may be found is for these eccentrics simply to remember where they have just been. The realism of outlasted despair is the surest invitation to hope.

A sinner and a clerical eccentric unerringly recognize each other. Both have been "*off*beats" and, frequently enough, "*dead*beats." The Lord's true cleric, however, is no longer a "beatnik." The chief difference between the cleric and other sinners is that the others are still running up strike-outs against the Lord's grace. The true cleric has already been passed home free. No cleric is safe apart from other

sinners. All a sinner needs is to meet a genuine cleric. Then things begin to look better for both—right away. First things become least, and last places lead to first things for each—all the way home.

The authentic eccentricity of the clergy leads to "The Priority of Ministry"!

II

What is all this talk about "The Eccentricity of the Clergy" and "The Priority of Ministry"? What sense can a Christian cleric make of such scrambled speech? Jesus confronts us all with an embarrassment of paradox, if not the painfulness of downright contradiction. Out of the most fanciful idealism he fashioned the starkest realism. He concerned himself little with the sleight of hand that the Christian institution has long since come to associate with ministry. For him, lastness made firstness. The right losing guaranteed the proper winning. Dominance must be washed out with submission. The only priority consisted in the fullest ministry. He left things as deceptively simple and as brutally complicated as that.

A cynical historian may scoff at the way our age behaves. It whips up first things and last into one soggy batter of meaninglessness. Was there ever before such an orgiastic display of minute men, ministers of State, miniscule details, scientific minutiae, minority rights, mini-cars, and the large-scale ad-ministration of small things? Did ever so much littleness add up to such a status-seeking bigness?

Recently, a financially substantial friend took me to lunch in his "little-leveler," his "Plebscycle"; you know—his "Volkswagen." He boasted so much about his mini-car that I finally said: "To hear you talk, one might take it for a Cadillac." He replied: "Oh, my wife has one of those." Then I said: "Which one gives the better prestige mileage?" He got red and I felt good. After all, my car was quicker than either of his; in addition to being bigger than his little one and smaller than his big one. St. Francis, himself, could not have experienced a more roseate glow of spiritual health than I did, in the rich satisfaction of meritorious poverty.

The "Little Poor Man" knew enough Latin, of course, to keep his eyes inflamed and his conscience clear. He loved to belabor a dead horse as much as he delighted to ride high on "Brother Ass." He gloried in reminding his brethren that there is no place for a Prior among those who are all Minors. The only true "Magister" refused all titles but "Minister." A servant does not outrank his Lord. The only way to supreme mastery is through consummate ministry.

Francis became incensed to learn that another had outscored him in poverty. This riddled his pre-eminence in humility.

Francis was humbly proud of his share in conducting the Lord's farm system. Where could the great Manager have recouped players for the Majors if not from Francis' Minors? He that is the greater (*maior*) among you, let him become as the lesser (*minor*); and he that is the leader (*praecessor*), as he that serveth (*ministrator*). Of whom was the Master speaking—if not of the Franciscan Minorities—when he said: "As long as you did it to one of these least brethren you did it to me. As long as you did it *not* to one of these least (*uni de minoribus his*) neither did you do it to me." And again: "If any man desire to be first (*primus*) he shall be the last (*novissimus*) of all and the minister of all." A little Greek might have ruined Francis completely for the Lord's work, but I doubt it. It is not far from *primus* to *protos,* from *novissimus* to *eschatos,* and from *minister* to *diakonos.*

Francis' theory was sound, even if his practice was sometimes shaky. He could have warned us that a mini-car is not always a simple matter of basic transportation. It may boast as nasty a tail slap as an ichthus symbol. The clergy have always been hard pressed to say at what precise point a fin is no longer a fin.

Obviously, the only safe priority is in minority. Children and other least ones come first at the last. Leading the little flock, the *pusillus grex* can make cowards of us all. We may become *pusillanimous.* The only safe righteousness consists in being attendants, waiters, servants, towel-wearers. Peter preferred making a big splash to having his feet washed. Jesus was adamant. Peter had had a bath. All he lacked was a little dampened self-esteem. It was the towel or nothing.

Francis could hardly have gotten the Lord's point better than he did had he known Greek. Every man who tried out for the Majors, Francis promptly sent down to the Minors. To all his friars the Poverello said: "Now go and beg." If they said, "Gladly," he replied, "You needn't—except in a budgetary pinch." If they protested, he insisted, until they went.

Things were roughest of all, however, when Francis went all out as a mendicant himself. He was so homely that he got crumbs, if anything at all. Brother Masseo was such a photogenic hunk of man that the girls turned the whole pantry over to him—crunchy crusts by the armload. Whereupon Francis sucked in his poor crumbs quite ostentatiously and picked his empty teeth with true, exhibitionistic gaiety. Meanwhile, poor, frustrated Masseo all but choked on his affluent crustiness. It was indeed a tough road for the brethren to

hoe in the Priority of Ministry when Francis really got down to cultivating his Minority. The only thing that could bring him out of his gleeful precedence in self-abasement was the sodden thwack of a wet towel on his spiritual retrospect; if not, indeed, a laying on of the back of God's hand.

A cleric bent on eccentricity can still stand out if he is prepared to stoop a little to the wrong feet, if he is equipped to read the fine print pertaining to himself in the Lord's interlinear New Testament.

Francis and many others have learned what cost the disciples dearly. "Good" is a "bad" word if it is self-fitted to one's Mastery before it is broken in through "Ministry." The Poverello was sure that his "Minute Men" were the Lord's precision units of humble expendability in time. They were especially designed to serve the "minuto populo." They were to gird on the towel, to wash and dry the feet of the Master's "little kin-folks."

Actually, it takes a boldly modest man, not a *pusillanimous* one—to lead the *pusillus grex,* the little flock. Men who seem off-center for the times may be ringed about with eternity as they trudge in the van of those on penitential pilgrimage to the Fatherland.

There is a solecism dear to the hearts of young ministers. This barbarism involves "pastoring" a church while "doing time" in the Divinity School. Perhaps there is one therapy that might redeem us all from such ungrammatical presumption! Let us seek pasture for a little flock made up of professing clerics—including both students and professors. This could turn all concerned into "Confessors" of a pristine, Christian stamp. Such witnessing could probably not result, however, without a reciprocating ministry of the foot-wettened towel.

It was my lot as a college freshman to wash the feet of my Greek professor at a Brethren Agape service. This was almost immediately after my first quiz in his class. To this day, I don't know what my subsequently recorded mark of 99% on the test really represented. After almost forty years, Greek is still a penitential exercise for me.

Long before my college days, as a Dunker boy in a rural church, I dearly loved to wash the feet of one large-hearted, big-footed, old brother. It took me longer with his feet than he required with mine. But he was as lovingly deliberate then as he was in measuring out a generous length of unleavened bread that he broke for me. In the misty reaches of my boyhood memory, he still sits before me as I wash his feet; even as he bows humbly while washing mine. He remains for me the perfect picture of a truly upright man.

He who would be a predecessor must come in last. The primacy of ministry is in its *eschaton.* Ministration, alone, spells precedence.

Ray C. Petry

Auspicious Achievements

Without hesitation I report an auspicious beginning for the academic year 1962-63. No small part of this is the admission of a promising entering class of Juniors, seventy-four in number, showing perceptible improvement in overall percentile scoring on educational testing. While the number of entering Juniors is less by four than the previous year, the decline is relatively small. The overall enrollment for this year, counting returning students in all three degree programs is 264, as compared with 277 for 1961. This decline is attributable in part to a falling off of M.R.E. admittees as compared with the previous year. Candidates for the Th.M. degree are this year fourteen as compared with seven for 1961.

While publications of our faculty, periodical and otherwise, over the past few months have been numerous in the several fields, I feel it especially pertinent to call attention to distinguished publications by our two church historians, Professors Petry and Hillerbrand. Dr. Petry's long awaited *History of Christianity,* dedicated to the Junior Classes in Church History of the Divinity School and published by Prentice-Hall, Inc., has appeared in truly sumptuous and impressive format and binding only last month. Representing Dr. Petry's encyclopedic grasp of the historical documents and art forms of ecclesiastical history and devotion, it is a wonderously discriminating exhibition of salient readings from the classical material to 1450 A.D., cojoined with cogent introductions and telling commentary. Here is a timely chance for former Junior Classes to restock a failing memory.

After several years of research, begun under the inspiration of the late Dean Harold S. Bender of Goshen College, Dr. Hillerbrand has seen his exhaustive and definitive *Bibliography of Anabaptism* 1520-1630, completed and published under the Institute of Mennonite Studies, Elkhart, Indiana. At the same time his monograph *Die Politische Ethik Des Oberdeutschen Taufertums* has been published by E. J. Brill, Leiden. Holland. In both works Dr. Hillerbrand has vindicated his indubitably high achievement as a student of 16th century Anabaptist movements.

The Divinity School has for eleven years been greatly supported by the exemplary services of its able librarian, Mr. Donn Michael Farris, B.A., B.D., Assistant Professor of Theological Bibliography.

Both the Divinity School and Mr. Farris have been highly honored by his election to the presidency of the American Theological Library Association. For nine years Mr. Farris has edited the important *Newsletter* of that Association, and for the past two years has served as a director of the A.T.L.A. Library Development Program financed by the Sealantic Fund. The Divinity School is participating fully in this program of matching money whereby our library purchases will increase by $6,000 per annum over the next three to four years. While our library holdings now exceed 103,222 volumes and have more than doubled during the librarianship of Mr. Farris, I further report that under his administration the circulation of books has increased 151%.

At the moment, we are looking forward to an excellent Convocation October 29-30, prepared for us by the Pastor's School and Gray Lectures Committees, under the managership of Professors Richey and Cleland. The Gray Lecturer is Professor Gibson Winter of the Chicago Divinity School, author of the much discussed book, *The Suburban Captivity of the Churches.* Dr. Carlyle Marney, minister of the Myers Park Baptist Church, Charlotte, is Convocation preacher. The two special lecturers are Rev. George W. Webber, of East Harlem Protestant Parish, and our own Dr. Stuart C. Henry, Associate Professor of American Christianity. Dr. Charles P. Bowles, minister of the West Market Street Methodist Church, Greensboro, N. C., and trusted trustee of Duke University, is the stated Alumni Lecturer for the current year.

Robert E. Cushman

On The Ministry

One of the most perplexing and yet profound questions confronting the theological student, theological administrator, and bishop alike is the recent, yet consistent, trend of men deviating from the parish ministry. The nature of this phenomenon is two-fold: numerically, fewer men are entering the Clerical Fold, and a larger percentage of the men engaged in a theological discipline are ultimately not destined for the parish setting. Some Parish Seeds fall by the wayside of Professorial Ranks; others to Campus Ministries, Clinical Psychology, Journalistic Endeavors, or a host of less specifically definable areas of service.

One hastens to interject a point of clarification: by no means should these respectable and necessary professions be slighted; the strength and quality of the parish ministry itself depends ultimately upon the existence and proficiency of their functioning. But the reality and veracity of the present phenomenon is still existent. The temptation arises at this point to lay the burden of the existent situation squarely on the shoulders of three obvious participants: the Institutional Church, the nature of the theological discipline itself, or the seemingly apparent cleavage between the two, which is a point of frustration for both. But to sustain this temptation would be to oversimplify the phenomenon and underestimate the complexities of the contributors to the present pressing deviation. Among these contributors one would pause to mention the impact of social expressions toward the "clothdom" by society at large; the psychological hesitancy to be deposed from the throne of detached criticizers of "Churchianity" and to become identified with the "disease" *per se;* the reluctance to move from the realm of philosophical speculation to the arena of practical and practicable faith and the acceptance of insecurities not encountered in the fortress of academic disciplines well performed; and the ever increasing challenge of secular disciplines whose importance mounts with the rise of technology as the deliverer of man from labor and the necessity of technology to keep man from annihilating himself by the same discipline.

One could explore the phenomenon *ad infinitum,* but this is not the purpose of the present article. One then is confronted with the purpose at hand:

1. To bring this problem to the attention of parish minister, theological student, theological administrator, theological faculty, and ecclesiastical authority.
2. To elicit cogent expression and critical investigation of all aspects of the complexities involved within this disturbing and frustrating trend.
3. To attempt to explicate the manifestly larger disease(s) which give rise to these infectious symptoms; and offer treatment as well as a cured case study if this lies in the realm of possibility.
4. To make known to the readers of this publication that the Divinity School Student Government Association of Duke University is attempting through an essay contest and community forum on this subject to compile and elicit such response and information from the student body as the above formulations request.

The problem at hand is a real one and the challenge lies before each of us as confessing theologians who are existentially involved: to speak frankly and boldly with cogency and penetrating insight in order that through God's grace and power—and that alone—the calling of the Christian Ministry may stand in a more clarified perspective.

Harold Wright, '63
Chairman, Student Council

FOCUS ON FACULTY

THOR HALL, Assistant Professor of Preaching and Theology:

When I am asked to look back, from the vantage point where I am now, and give some biographical and 'confessional' remarks about my life and views, there is one thing which springs into view immediately; namely, how dependent the pattern which in retrospect appears in my 'evolution' has been on apparently insignificant little things—or even pure chance. To call it 'insignificant little things' or 'pure chance' is, of course, to use the language of a secular environment. As a religious person, I am more satisfied to view these happenings as the gracious hand of God guiding my life. And I do not regard it as presumptuous to commit myself to such a belief. On the contrary, it is the 'self-made' man who is presumptuous. The believer humbly commits himself to the fact (*i.e.* what in faith he considers to be a fact) that Almighty God has a purpose according to which He guides this world, that He has included all things and everyone within some aspect of His plans, and that by many gracious means and many gracious men He desires to lead everyone to where they may fulfill His purpose and find their fulfillment within His purpose.

Looking back, then, I have no trouble seeing God's grace at work.

I can remember early years in my home town of Larvik, Norway. There was a fad at that time for girls and boys to crowd the local Salvation Army 'temple' for some special weekly evangelistic services, and I went. I know I was at the mourners' bench several times, kneeling and praying and having a kind uniformed lady lay her arm around my shoulders and pray with me. And I was serious about it. Three or four boys among us began to meet regularly for prayer and Bible reading. We met in each other's homes, and we also went to the homes of people who were sick, singing and reading and praying for them. A religious revival swept the city at the time; it was during the depression. I can remember how different everything became in my home when my parents became Christians. Rather than going to his guild's bar and pool room my father (who is a 'master builder' or contractor) went with mother to church. My sisters and I were forbidden to go to football games, read weekly magazines, and play cards. Whatever we thought about that, we could not help but

recognize the new spirit in our home. After a while, even business became better. We moved into a new house and got one of the first combination radio and record players in town!

After a while things changed with me too, but in the opposite direction. I was expelled from a Sunday School class because I constantly 'disappointed' the teacher. (After I entered the ministry I met this man one day, and I asked if he remembered having thrown me out. He certainly did, and asked what I was doing now. When I told him, the poor man nearly cried; he had rejected one who was destined for the ministry; he had caused his denomination to lose a pastor!) I became more interested in sports than in religion, and in my community one made a sharp alternative out of such things. Movies were more interesting than prayer meetings. I had joined the boy scouts, a Methodist group, and that was as close as I wanted to be to the church. I wasn't bad; I was just bored with long-faced religion.

Then came the war. Sports were nazified, so no good patriot participated. Movies were sheer nazi propaganda, so no true Norwegian went. Uniformed groups were *'verboten,'* so boy scouts had to disband or meet on a different basis. The Methodist Church began a Junior Boys' Club, and I joined with all my scouting buddies. Since then the Methodist Church has been my spiritual home. My parents were Lutherans, but when I came to make a conscious Christian commitment—and such a commitment came naturally in the warmly religious yet highly youthful atmosphere of the local Methodist church—I also decided that the only meaningful church relationship for me was in the church where I had found the faith. Gradually, almost naturally, through the activities in the Junior Boys' Club, the Youth Fellowship, the Church Choir, and through the experiences as Sunday School teacher, the conviction grew strong within me that I should give my life to the ministry of Christ. (My father, in order to test me at first, called me a dreamer and asked if I thought God was going to send fried chicken through my windows, free of charge and ready to eat. On a visit home after four years in North Carolina I had the pleasure of reminding him of this remark and telling him that I had probably eaten more fried chicken in the last four years than he had all his life!) So when I finished my *examen artium*—Norway had only begun to find its way back to normalcy after the war then—I had no difficulties whatever deciding what to do; I was going to be a Methodist minister, not an architect as my father had hoped, not a banker as I had wanted earlier.

In retrospect I cannot but consider it a gracious gift of God that

I should be introduced to the values of deeply personal and pietistic religion so early in my life. That I should also be rescued from its limitations and be brought in contact with a form of piety which does not condemn man just because he is a man but sees the positive values which are there in man's natural life, and which is realistic not only with regard to the seriousness of sin but also concerning the possibility of man's being raised from sin to sanctity, I consider grace above grace. A starkly negative, hopelessly pessimistic view of man's God-relationship has therefore no particular attraction for me. And by the same token, a Christianity which is nothing but churchianity and expresses itself in little more than a superficial respect for Christian moral principles does not appear to me as particularly satisfying either.

My schooling is another area where grace has been at work. Not that I have relied on grace rather than work (education is one area where the Protestant gospel does not apply!), but in many a decision I find that I have been graciously guided. In fact, it was on a passing remark from a friend of the family that my interest in further education was awakened. I had finished the required seven grades and was ready to begin work as apprentice to my father. In four years I was to be a fully taught carpenter. But then a friend of my father suggested that I should go on to high school and college; I could become an architect or an engineer, well prepared one day to enter into full partnership with my father. Somehow the thought appealed to us, and I enrolled in high school a week before the term started. I went on to the *gymnasium* (a strange name for a fine educational institution) and majored in mathematics and physics according to plan. It soon became apparent, however, that mathematics and physics were not my fields. I was much more at home with Norwegian literature, language and composition, and as the commitment to the ministry came into greater clarity in my mind it was in these areas that my greatest interest and best work became evident.

When I graduated with the *examen artium* and an 'Academic Citizen's Diploma' (the first one in my family on both paternal and maternal sides) in 1946, the question where to go for my theological studies had to be decided. Between the theological faculty at the University of Oslo and the Methodist Theological School there was no possible comparison academically, but I was eager that my theological pursuits should not be detached from the life and situation of the local church, and so I chose our Methodist seminary, which operates in very close cooperation with local Methodist churches and assigns its students to certain local responsibilities. After one year in Oslo I transferred to the Scandinavian Methodist Seminary

in Gothenburg, Sweden, where I graduated two years later. Then followed a year of special studies in England. These were four rich years, opening new vistas of thought, new depth in the understanding of the faith, and a new grasp of the Church's task. I knew at the end of them that this was not all I wanted to do in theology, but other matters had found room in my mind.

During the second year of seminary life a strange enlargement came into the understanding of my calling. I had thought only in terms of being a Methodist minister in Norway, but now the whole world opened up before me, and particularly the needs of the younger churches on the African continent. So, instead of the geographical designation 'Norway' I began to substitute the designation 'Africa'; I became a candidate for the mission field. When I returned from England, however, to begin the two years of service required of missionaries before being sent out, I found that my appointment constituted a mission field in itself. It was a rural charge thirty miles in diameter, with two chapels and ten regular preaching places; I preached almost every day of the week, in homes or schools or prayer houses, discovering the power of the preached Word among those who are hungry for it. In the second year of my ministry there, I informed the Mission Board that I considered myself a missionary already and that I could see no need for changing mission field at the moment. Another change had taken place in the understanding of my calling; no more could I designate any specific geographic area. Such a designation represented in reality a limitation. The call was a call to give myself fully in God's service; it was in the crossing of the need as it presented itself and the full use of any capacities that are given me that the place and type of service would be defined. And this is still my view.

The following June a new area of service pointed itself out quite clearly. The Norwegian Conference nominated me for the position of Conference Director of the church's youth work and Sunday school program, and for four years I traveled up and down our long land, preaching in youth conferences, evangelistic campaigns and church services, instructing youth leaders, leading teacher training conferences, directing camps and assemblies, and in between trips editing the monthly youth magazine and developing curriculum and teaching materials for the church schools. If I had been looking for a place where my capacities could be used to the fullest, here was a position where I could not possibly fulfill the demands and the needs at all. Personally I became more and more convinced that the church and its youth need men to be leaders in depth, not just in program. They

need to be the best educated and widest informed men of our time, not merely in the matters of this world, but especially in the understanding of our faith. I wanted to go back to school. But how, where?

In a Methodist Youth Caravan from North Carolina visiting Norway during the summer of 1955 there were several Duke men, and one in particular sold me on America *in toto,* the South in general, and Duke in particular. By way of a Crusade Scholarship from the Methodist Church the Halls (three by now) came to Durham in 1957. The two years in the M.R.E. program were followed by three more years toward the Ph.D. degree, altogether five wonderful, happy, busy years of growth, clarification and maturation. Besides the practical interests in the preaching and teaching of the Word, I was again able to pursue the systematic and apologetic concerns which I had left unsatisfied six years before. Looking forward, theological teaching became 'the crossing' where I found needs and capacities to meet in a definition of my personal responsibility to God. So the *type* of service was becoming clear, even though the *place* was under discussion. Then, when the appointment to the faculty of the Duke Divinity School became a reality, I considered it—in the unpresumptuous attitude of faith—as another step in God's graceful plan for my life.

Two more points must be mentioned, for they have also contributed to the pattern of my life. First, that in God's gracious guidance I have been kept close to the local church throughout my academic pursuits. I was youth leader in a small Methodist church in Oslo; organist and choir leader in St. Peter, Gothenburg; held a similar position in a newly established Methodist church in Durham; served as week-end minister of the Ansonville charge in Western N. C. Conference one year; and was Assistant to the Minister of the First Presbyterian Church in Durham for nearly three years. All in all these 'practical' activities have kept me from strict academic detachment, and as a result I guess it is not unfair to say that what I lack in sophistication is made up for in part by plain common sense.

Lastly, I have no doubts when I speak of grace as the source of my meeting and finding Gerd, my wife since 1950, my love long before then. She says she is glad she met me before I decided to go into the ministry, for she doesn't like the idea of running after a minister. Nevertheless, she is a good one for looking after a minister. Our son, Jan Tore, now 11, born in England, only adds to our gratitude for what our life together has become.

When this is written I am in the first week of my first course at the Duke Divinity School. Looking forward there are tremendous

responsibilities; looking back there is a tremendous debt, to God and many men. It is my prayer that I shall never forget either.

FREDERICK HERZOG, Associate Professor of Systematic Theology:

In 1925, when I was born, the "roaring twenties" had passed their heyday, and their doomsday, the Big Crash of 1929, was already looming on the horizon.

Little, however, of what was then the pulsebeat of American life touched my existence when I began to explore my world in the sheltered German community on the windswept prairies of the Dakotas where I was born. The manse in which I grew up was almost a world of its own: memories of the homeland, German books and songs, and the wisdom of the Old World culture. The gap between my own world and the world around me is still part of me.

In 1935 my parents, who had only been "on loan" to the Reformed Church of Ashley, North Dakota, returned to Germany. Much of my experience there, the war and the post-war years, became a trauma. I know what it means to belong to a people responsible for the murder of six million Jews.

I must single out three factors of destiny that have especially contributed to the shape of what I am. My forebears were Westphalian peasants until my parents broke the tradition. In my theological endeavor I see myself doing little more than plowing one furrow next to the other, as a peasant of a different order.

Another factor was the experience of space in the prairies. "There's a wideness in God's mercy, like the wideness of the"—prairie. Suffice it to say, it did something to my thinking.

Significant was also my training in European schools: the sense of history ever-present, the radical questioning and the demands of scholarship all-pervading.

The milestones of my theological education are quickly enumerated: Kirchliche Hochschule Wuppertal, Bonn University, Basel University and, upon my return to this country in 1949, Princeton Theological Seminary. The latter institution conferred upon me the Th.M. in 1950 and the Th.D. in 1953.

In the fall of 1950 I became pastor of the same parish in North Dakota my father had served for thirteen years. In 1953 I accepted a call to the professorship of systematic theology at Mission House Theological Seminary of the Evangelical and Reformed Church in Plymouth, Wisconsin, to whose constituency the parish I served belonged.

Denominationally I thus come out of the Reformed segment of the United Church of Christ. This does not mean, however, that I am a Calvinist. Calvin is my friend, but a greater friend is truth. Calvin has taught me that the clarity of theological thought results from disciplined listening to the God of the Bible and that the steel of conviction is a gift of this God. Where Calvin, according to my lights, misinterprets the Bible, our ways part. Most of this, *mutatis mutandis,* I can also say of Karl Barth, the twentieth-century Calvin of many Reformed.

Another Reformed (though of a peculiar stripe!), Friedrich Schleiermacher, impressed on me the vast dimensions of theological responsibility for modern culture. Ernst Troeltsch imbued me with a sense of the relevance of history for the Christian faith. H. Richard Niebuhr helped me to weld history, cultural responsibility and Biblical theology together.

My chief theological tutor, however, has been the author of the Fourth Gospel. As grandson of peasants and born of the prairie I was perhaps predestined to look at things "naturally" and thus to heed the light "which enlightens every man born into the world."

Preaching and teaching from the Fourth Gospel since the beginning of my ministry, I stumbled upon the dereligionizing its author is engaged in. He interprets his former religious beliefs and his world-view in terms of God's manhood in Jesus. In applying the method of dereligionizing to the American environment I noticed that it implies the deglamorizing of the organization church with its spiritual beauty culture. It disenthralls us, making us face our true self in bare manhood, in suffering and dying Man, free from the props of the cult of reassurance.

In my study of the Bible the historico-critical method has become increasingly important to me. Only by way of historical thinking can one grasp the true humanity of the man of Nazareth. Furthermore, the fact that the "monkey trial" fell in the year of my birth (in 1925 John Thomas Scopes stood trial in Dayton, Tennessee, for teaching evolution in the county high school) reminds me of how much the tension between scientific and Biblical faith still impinges upon our generation. While I cannot see why Bultmann's program of demythologizing and his concept of the Christian faith have to be completely encased in the existentialist straitjacket, I am convinced that his intent of rethinking the historical foundations of our faith relative to the modern world-view will prove inescapable also for the "Bible Belt."

Since my biographical sketch has become at least in part a "pro-

fessional credo," I perhaps should add a few words about my relationship to philosophy. The history of philosophy is for me a moving testimony to the light that shines in darkness. Among my teachers in this field Karl Jaspers has influenced me most. But I learned equally much from Martin Heidegger in his writings. Both have provided me with important conceptual tools for relating the Christian faith to the modern quest for meaning. With no more, however, than conceptual tools!

And now the last fling of destiny hitherto: Duke since January, 1960. Here I am, in the land of Billy Graham, tobacco, and white lightning! Teaching at Duke has been a delight in company with truly questing colleagues and students. And North Carolina is becoming less and less of a puzzle, though in some ways remaining a paradox.

The world around me has been intruding upon me more strongly than ever. Current events and a more diligent study of the New Testament have led me to affirm a pacifist position. The lessons of the Kohler strike near our seminary in Wisconsin, I find, have not been lost on me as I face the plight of labor in the South. Work in the North American Commission of Worship of the World Council of Churches and in the ecumenical commissions of my denomination has drawn me ever more into the tasks of the world-wide church and the family of man. The quest of how man can find a gracious neighbor with whom he can live together on this shrinking globe seems to me to be as pressing as the Reformation question of how to find a gracious God. In this context the thought of Abraham Lincoln has become crucial for my understanding of man's destiny. He has become my mentor especially in race relations, the foremost theological problem of the South: "With malice toward none; with charity for all; with firmness in the right, as God gives us to see the right."

The human fulcrum about which my days turn is the home with my wife, Kristin, whose unstinted assistance in my theological workshop and otherwise is a constant source of joy, and our daughter Dagmar, born in December, 1961, who brightens our days.

Seeking to recapture the years of my life, I strongly feel the tension between the outer and the inner history. In recording external data and influences the inner story seems to fade. Its essence has been that I, too, was not spared "the razor's edge":

> *The sharp edge of a razor is difficult*
> *to pass over: thus the wise say the*
> *path to salvation is hard.*
>
> (KATHA-UPANISHAD)

at LOOKS BOOKS

A History of Christianity: Vol. I. *Readings in the History of the Early and Medieval Church.* Edited by Ray C. Petry. Prentice-Hall. 1962. 561 pp. $9.95.

The historian is always something of a fraud, for he pretends to write history when everyone knows that it has already been written. If he is more modest, he offers to draw from those tiny portions of the past now embalmed in documents a story of "great" events which can do little more than hint at the life which once pulsed beneath them. If he wishes to bring us still closer to the mind and heart of another age, he will plunge more deeply into its literary and plastic remains and will invoke their aid in such a way that as nearly as possible its people may speak to us in their own words about the things that were really their concerns.

This is the course which Professor Petry has followed. Instead of the dry bones which purely secondary treatments often give us, we find something much nearer the flesh and blood reality of those long dead saints. Through the readings we can hear a bishop offer the eucharistic prayer, Urban II preach the first crusade, an emperor lay down rules for the church. We are present while Polycarp and Justin win their martyr's crown, a monk dies in the bosom of his brethren, an architect plans a cathedral, and a great mystic relates a supernal vision. There may even be a few dry bones, for the medieval church collected them. Indeed, we may watch while the putative remains of St. Dionysius the Aeropagite are transferred to a new location in his abbey under the watchful direction of the incredible Abbot Suger.

Still, the reader needs guidance if the series of impressions, however interesting, is to issue in understanding. To that end the readings are carefully organized in ten chapters, each with several sub-groupings. The chapters, which trace sets of related themes, succeed one another in roughly chronological order, and where possible the selections themselves are chronologically arranged. Each chapter is provided with an interpretive introduction, the divisions of which correspond to those in the text. Frequently there are brief explanatory notes at the heads of selections, and at the end of each

chapter are a chronological table and lists for further reading. In his general introduction the editor weighs the merits of short versus long source readings and concludes that the former are probably no more misleading than the latter. Most of the selections are short, though a few longer ones are included.

An important question to ask about such a book of historical readings is, what are the principles by which the selection has been guided and what elements in the continuum are to be thrown into relief? Here we may see the unique contribution of Professor Petry's sourcebook. Church history for him is not just a succession of great names, events, dates, doctrines, and councils. It is rather the story of the people of God, who have a source of life which is not of this world but who themselves are very much in this world; it is a rich-textured moving picture in which the white light of the Truth can be seen refracted in the multifarious forms and activities of human culture. We must see great churchmen in their not-so-great moments, and we must live with little people long enough to discern that faith and life which they truly shared with the great. Conciliar decrees and theological treatises do not provide enough data; we must also study the church's liturgy, architecture, iconography, music, poetry, drama, and its popular devotional and educational writings. Further, these must all be studied in close relation to one another, no matter how confusing this may be, for the ancient and the medieval church, at least, did not departmentalize religion, learning, or life. This kind of historical study cannot be encapsulated and administered in easy doses; both its method and its content call for careful, insightful, *historical* thinking.

These principles are illustrated in the structure of the book. The basic theme of each chapter is some manifestation of the dialectical relation in which the church stands to the state, to the heretic, to worldliness, to all the cultural forms in which her life is cast. A high degree of conceptual unity is thereby introduced into what might otherwise be a kaleidoscopic multiplicity. As to specific foci, it is to be expected that the institutional development of the church and church-state relations should loom large, and that Christian social ethics should be examined frequently. Chapter IX stands out, however, as a distinctive application of the editor's conception of form and content. Under such general themes as education, the arts, symbolism, and liturgy, the readings and pictorial illustrations are so selected and organized as to demonstrate the unity of all aspects of medieval culture in the one common life shared alike by scholars,

bishops, nobles, and peasants. There is really nothing quite like this chapter anywhere; it alone would be worth the price of the book.

It is perhaps ungrateful, at such a feast, to complain of missing dishes. However, there is one area which seems somewhat to have been slighted, namely, history of a theology and Christian philosophy. For example, such items as the Trinitarian contributions of the Cappadocians, the Pelagian controversy, the Christological controversies (except for the creed of Chalcedon), and the *via moderna* are totally unrepresented. It ought to be remembered, though, that theological and philosophical problems usually require fairly long and involved texts for their exposition, and that such readings are generally available.

A few technical notes. The volume, which is well bound, is printed on fine textbook paper in very readable double columns, and the pictorial illustrations are beautifully reproduced. For the most part the translations are taken from works and collections already in print, but a number were made by the editor. In addition to the helps at the ends of chapters—those for Chapter IX, by the way, contain an excellent list of phonograph music and record catalogues—there is a detailed index at the end of the book, whereby persons, topics, and texts can be easily located.

Those who have studied church history with Professor Petry will meet old friends on almost every page of the text and will remember many an exciting class session while reading the editor's introduction. We commend this new history to generations of Juniors as yet unbaptized into the "Petrine" tradition. We also welcome it as a significant contribution to Christian historiography and to the teaching of church history at every level in our schools.—Thomas A. Schafer, Duke Ph.D., Professor of Church History, McCormick Theological Seminary.

Oxford Bible Atlas. Herbert G. May, ed. Oxford. 144 pp. $4.95 (paper $2.25).

This is an outstanding book. With the publication of this book, Oxford Press has provided a much needed tool for Bible study within the local church at a reasonable price.

The content of the atlas is divided into four parts: 1) an "Introduction" by Herbert May, 2) a series of twenty-six maps together with a facing commentary on the history of the period covered by the maps, 3) an article discussing "Archaeology and the Bible" by R. W. Hamilton, and 4) a twenty-six page Gazetteer. The article by Hamilton is especially good. It does not attempt to present a detailed listing of archaeological discoveries, but rather it is designed to show what sort of evidence the archaeologist has at his disposal for answering questions concerning the physical, intellectual, artistic, and religious dimension of the cultures within the Biblical world. The Gazetteer also deserves special praise for its completeness. The heart of the book, however, is the introduction and commentary provided by Professor May. His vigorous style of writing is put to good use in providing a concisely stated panarama of Biblical history.

The considerable praise which this work deserves, however, should not blind the reader to certain obvious facts about the production of historical maps which make the use of a *single* atlas hazardous to scholarship. Because of constant warfare between the small nations occupying the area of Palestine and Syria, cities were continually being destroyed and rebuilt. As a result, it would require a separate map for almost every year of history to portray the changing scene with strict accuracy. The writer is aware of the difficulty and attempts to relieve it by inserting the names of successive kingdoms in special print. The device is so subtle, however, that it would readily escape anyone without considerable knowledge of history or archaeology.

A second difficulty in mapmaking is the writer's commitment to both archaeology and the Biblical narrative. Is the writer obliged to describe Joshua's conquest of Ai in agreement with the Biblical view when he is aware that archaeological evidence points to the destruction of Bethel instead? The writer must decide early in his work whether he is describing and mapping Biblical history or the history of Israel; the two are not always synonymous. May tends to follow the Biblical history, and the reader must keep this in mind when he finds the coastal route from Egypt to Canaan marked in Biblical terms as the "Way to the Land of the Philistines" on a map of the Exodus which took place nearly a hundred years before there were any Philistines in the land.

A third difficulty which confronts the cartographer is the manner of listing sites which are in dispute. When several possible locations are suggested, the mapmaker may list each of them with question marks, or he may simply list what he considers to be the most probable location, with or without question. The present atlas is very sparing in its use of the question mark, a feature which adds to the appearance of the maps but which may also obscure some real scholarly difficulties.

Some of the difficulties mentioned above will vanish if the reader takes the time to consult more than one atlas. Many churches already possess the well-known *Westminster Historical Atlas.* The works of Grollenberg and Kraeling are also worthy of consideration, but the price and quality of the present work should make it a familiar sight in the libraries of ministers and churches in the future.

It should be noted that twelve of the maps are reproduced in the back of the new *Oxford Annotated Bible,* a work which was also edited by H. G. May together with Bruce Metzger. Alumni will be interested to know that the annotations for I-II Samuel, I-II Kings, and I-II Chronicles were contributed by Professor Stinespring.

Although this is not the proper place to review it, it may be noted that this, too, is a work of high caliber, presently being introduced in the undergraduate courses at Duke, and a worthy companion for the atlas in church school teaching and study.—Orval Wintermute.

The Old Testament: Its Formation and Development. Artur Weiser (translated from the fourth edition of Weiser's *Einleitung in das Alte Testament* by Dorthea M. Barton). Association. 492 pp. $5.95.

There is a familiar advertising slogan which advises, "If you don't know furs, know the furrier." A similar suggestion is relevant to the selection of an Old Testament Introduction. The reputation of such an extensive undertaking depends upon the author's ability to survey the whole range of Biblical studies and judiciously report on the present state of scholarly opinion.

Artur Weiser, professor of Old Testament theology at Tübingen, is a man with the necessary credentials. He has published considerably; among his best known publications are commentaries on Psalms, Job and Jeremiah. His work is perhaps not as original or influential as that of Alt, Noth, von Rad, Eissfeldt, or Eichrodt, but originality is not the most desirable trait in the writing of Introductions. Weiser is thoroughly familiar with the finest contemporary German scholarship and reflects a middle of the road position with regard to some of the more adventuresome theses of his fellow scholars. One may note, for example, his sharp and extensive criticism of von Rad, who sought to separate the conquest tradition from the Sinai tradition and to interpret the conquest traditions as the heritage of a postulated festival at Gilgal (p. 83 ff.). He is less severe in his caution with regard to Mowinkel's interpretation of the enthronement psalms: "Perhaps Mowinkel assigns to the theme of Yahweh's enthronement at the autumn festival too much space and significance" (p. 34).

Because the volume is written with wisdom and restraint, it will provide the English reader with a trustworthy introduction to contemporary German interpretation of the Old Testament. Within the library of the local church, it will provide a respectable companion to the already familiar Introductions by Driver, Bewer, Pfeiffer, and Oesterly and Robinson.

There are several factors, however, which will limit its popularity. Because it was written for German students and scholars, it will not begin to appeal to the average layman with the same force as Anderson's *Introduction to the Old Testament* or Gottwald's *A Light to the Nations.* The scholar, on the other hand, will find its greatest failing in the fact that it is not completely up to date. The German fourth edition was published in 1957, but a glance at the bibliographies provided with each section indicates that many of the chapters have not been seriously revised since 1948. The chapter on Dead Sea Scrolls, most certainly added in 1957, is outdated by the very nature of the fast moving Qumran research. For example, the contents of the copper scroll were not yet known at the time the chapter was written, and the Genesis Apocryphon is still referred to as the "Lamech scroll" in the text although the author was able to introduce some later studies in the footnotes.

A brief tabulation of items appearing in various bibliographies throughout the book will serve to underscore its weakness for the purposes of laymen who are bound to English and for scholars who demand the most recent coverage. The bibliography on page 23 contains twenty-three items; only three are in English. The bibliography on page 25 contains ten items; the latest item cited was published in 1938. The bibliography on pages 56 and 57 contains twenty-one items; all items are German except one, and that is a French article by Jacob. Only one item in the list was published after 1948. The list of examples could

be multiplied many times.—Orval Wintermute.

Israel's Prophetic Heritage: Essays in Honor of James Muilenberg. Edited by Bernhard W. Anderson and Walter Harrelson. Harper. 1962. xiv, 242 pp. $5.

This is a *Festschrift* without any special *Fest* being mentioned, though friends of Professor Muilenberg will know that he has been teaching Old Testament brilliantly for more than a quarter of a century, that he has passed his sixty-sixth birthday, and that it is most fitting that he should be honored in this way.

It is not possible to review in detail a book like this, consisting of fifteen essays by as many writers, treating a diversity of subjects; for the term "prophetic" is used here in its broadest sense, embracing the whole field of Old Testament studies. The authorship is international, six of the essays coming from foreign scholars (all in English, with no credit given to translators—an unfortunate omission).

The American contributors include some of the better known names among Old Testament scholars and teachers, speaking in tones with which most of us are familiar. Most notable is the concluding essay, "Prophecy and the Prophets at Qumran," by Miller Burrows, in which this author adds to his already illustrious contributions to the understanding of the Dead Sea Scrolls. The two British contributions are excellent articles by H. H. Rowley on the Samaritans and N. W. Porteous on cultic traditions among the pre-exilic prophets. From the non-English-speaking world come articles by Walther Eichrodt on Creation, by Martin Noth on the cultic connections of the image in Judges 17-18, by T. C. Vriezen on the theology of First Isaiah, and by Otto Eissfeldt on grace in Second Isaiah (all very good, especially the last). In a word, this book is not just another potpourri; it is rather a real contribution to Biblical studies that will be useful for years to come.—W. F. Stinespring.

New Testament Apologetic: The Doctrinal Significance of the Old Testament Quotations. Barnabas Lindars. Westminster. 1961. 303 pp. $6.

There are few persons who have read the New Testament and have not been puzzled by the manner in which the Old Testament is quoted therein. Here is a work which attempts to explain the use of the Old Testament in the New.

Barnabas Lindars argues that the ". . . use of the Old Testament quotations belongs primarily to the apologetic element of the early preaching" (p. 19). He stresses the thesis that the event of the Resurrection is the focal point in the formation of the Christian apologetic. Originally the Old Testament quotations had an apologetic purpose, answering some objection to the primitive kerygma.

The author thus deals with the sequence of thought between the Resurrection and the writing of the New Testament. The method, as he admits, is very close to that employed by the discipline of Form Criticism, and it suffers from the same weaknesses as that particular method, namely the disposition to delegate too much importance to the Resurrection alone and to the mind of the early Church. Lindars is very cautious, however, and makes an admirable effort to strike a balance between the extreme views of Bultmann on the one hand and traditionalism on the other (cf. p. 220, n. 1).

Lindars suggests that the most primitive argument for the messiahship of Jesus is based on an argument from *literal fulfillment.* This argument is used only with reference to the Resurrection, proves Jesus is the Messiah, and presupposes no objection to the kerygma. The pertinent passages involved are: Pss. 16:11; 68:19; 110:1; Hosea 6:2. (Cf. Chapter II.)

Thus the establishment of this "fact" raises other questions: Why did the Messiah suffer? Was He recognized

as Messiah during His lifetime? What were His origins? These questions are discussed in detail in the subsequent chapters. Additional chapters on the "Quotations in St. Paul" and "The Use of Scripture in the Early Church" conclude the discussion.

Because of the detailed nature of this work its appeal will be limited to those who have a special interest in this particular area of study. In addition a knowledge of Greek and Hebrew is almost pre-requisite for the reading of this book. There are rewards, however, for those who can and will persevere to the end, for there are many insights embedded in the work. One especially good point could be noted: "It is surely significant that, in spite of the numerous objections to the Messianic claim about Jesus, there is no sign that the *fact* of the Resurrection was questioned in the earliest period. This only comes in slightly later, in the missionary situation at Corinth (I Cor. 15) and in the legend of the soldiers in Matthew's Resurrection narrative (Matt. 27. 62-66, 28. 11-15), which is manifestly an afterthought. The Resurrection is the vital historical fact for research into the origins of Christianity. The history of Christian doctrine begins with the debate concerning the interpretation of it" (p. 286).

Lindars' work reminds us again that there is no substitute for careful and painstaking examination of the New Testament text, nor is there anything more rewarding and exciting.—James M. Efird.

The Epistle to the Romans. Howard Rhys. Macmillan. 1961. Pp. vi + 250. $3.50.

The Letter to the Romans. Walter Lüthi. John Knox. 1961. Pp. xi + 221. $4.

These books were written with different purposes in mind: Rhys' volume is a commentary; Lüthi's, a sequence of expository sermons. Yet both books are addressed to the intelligent, serious-minded Christian reader and both succeed, according to their intentions, to show the relevance of Paul's great epistle to the human situation. For persons whose habits of Bible study have been influenced by the editorial plan of the *Interpreter's Bible,* these two books will be seen as complementary and can be studied together with pleasure and profit: Rhys ably assists the non-specialist in the exegesis and interpretation of Paul's message to his first readers; Lüthi gives a complete exposition of Paul's letter and, by comment and pertinent illustration, relates its leading ideas to the needs of churchmen today.

The reviewer ranks Rhys' commentary among the best in recent years. In its plan and composition the book is noteworthy. A brief introduction is followed by sixteen chapters, one devoted to each of the chapters of Romans. Translations of sections of the text preface lucid discussions of their contents. The volume has an appendix, which contains brief essays on important topics (such as "original sin," "predestination and free will," etc.), and an excellent glossary of the principal terms used by Paul.

Rhys' translation of the Greek text deserves special commendation. Modern versions of the New Testament have placed a premium upon felicity of expression and an elevated style commensurate with its themes. These aims are worthy, but for serious study one wishes above all else to be faithful to the original. Rhys' almost literal translations preserve the jerkiness of Paul's style and often bring the English reader quite close to the form of Greek text.

Rhys allows himself "only an occasional glance" at Paul's message for the modern world; however, the reader is grateful for the suggestive excursuses and essays which this book contains. In these the author shows himself thoroughly conversant with the theological discussions which *Romans* has evoked, throughout the history of the Church as well as in

the modern period. Rhys states his own views on controversial issues clearly, often convincingly, but he also presents alternative positions fairly and indicates where the reader may find their most forceful statement. Ministers and Bible class teachers will find in this volume much to assist them in understanding and appreciating Paul's Letter to the Romans, and its usefulness should prove long-lasting.

Lüthi's exposition of Romans is divided into four major sections: Salvation (chapters 1-4); Renewal (5-8); Selection (9-11); and Commission (12-16). Each of this book's twenty-four chapters is prefaced by a section from Paul's epistle, and contains an expository sermon written in the style of its oral delivery. Since 1946, Pastor Lüthi has been minister at the Münster, Bern, Switzerland, and, as one would expect, these sermons are representative of the finest preaching in the tradition of the Swiss Reformed Church. Moreover, the reader of this volume can easily see why Lüthi is hailed as one of the foremost preachers in Europe today.

There are times when the language of these sermons may seem too flowery, its aphorisms hackneyed, yet in the midst of such passages one confronts a man who seems to know intimately the life-situations of his parishioners and the conditions of their world. His rhetorical questions are direct, personal, and often quite disturbing. Here is a minister of the Gospel who shares Paul's convictions without reservation, and who is fully persuaded that they are urgently relevant to the Church of today.—James L. Price.

The Missionary Nature of the Church. Johannes Blauw. McGraw-Hill. 1962. 182 pp. $3.95.

Upon the Earth. D. T. Niles. McGraw-Hill. 1962. 270 pp. $4.95.

For the past four years the Department of Missionary Studies of the World Council of Churches has conducted a series of consultations on "Foundations of the Christian Mission." The first two "Studies in the Gospel and the World" have appeared this year, with eminent significance for the Church's understanding of its mission.

Johannes Blauw, secretary of the Netherlands Missionary Council, has produced a masterful "Survey of the Biblical Theology of Mission." Combining thorough Biblical and theological competence, Blauw does not hesitate to present new and sometimes disconcerting perspectives. For example, he reminds his readers that there is a great difference between recognizing the *universal* message of the Old Testament and claiming for it a *missionary* message. Or, as he puts it more vividly, the Chosen People thought of God's purpose as centripetal, bringing the nations by divine action or divine gift *into* a Covenant relation. On the other hand, "the New Testament brings us something totally new . . . . the commission to proclamation to the nations, to mission in the centrifugal sense."

This concept puts responsibility on the Church not only for the *fact* of mission, but for the *method* of the sowing, the *condition* of the heathen, the *commitment* of the Christian to witness. The author sounds almost iconoclastic when he rejects, with the support of other prominent theologians, the visible measurements of evangelism. "All ideas of a gradual actualization of the Kingdom of God in this world, or of a Christianization of the world, have been banished to the area of illusions." (Walter Freytag) "It is not true that the coming of the Kingdom depends upon the *result* of this preaching; rather upon the *fact* of the preaching." (Oscar Cullmann) This leaves the motivation for mission primarily in eschatology (but not apocalypticism); some Americans prefer to find it in the present, rather than future, purpose of the Church. In either view, Blauw opens up some fresh vistas in mission theology.

Not long ago a friend remarked that

D. T. Niles reads almost nothing except the Bible, supplemented by keen observations and probing conversations. Would that all of us could make such use of such resources. The well-known chairman of the World Student Christian Federation and general secretary of the East Asia Christian Conference is a brilliant apologist for The Faith (Part I). Seldom has the nature of the Church and the task of Christians (I started to say "individual Christians," but for Niles there are none) been more convincingly expressed in simple Biblical terms. "The incarnation is not just a revelation. It is what it means—the entrance of God into human life in order to be a part of it." No wonder this former secretary of Evangelism for the World Council of Churches has given one set of Lyman Beecher lectures at Yale (*The Preacher's Task and the Stone of Stumbling*) and is regarded by many as the outstanding evangelist (as contrasted with revivalist) in the Church today.

But D. T. Niles is also an apologist for The Enterprise (Part II). Delving superficially into this section may give the impression that here is a handbook for missionary policies and practices which need not concern others. But this is precisely to miss the point: namely, that the mission of the Church *is* of inescapable concern to every committed Christian, and that its problems and challenges confront us all. For, finally, Niles is an irresistible apologist for The Encounter (Part III). By this he means not only our attitude toward other religions, but our involvement—theologically imperative—in secular life. "The heart of Christianity is not concern for the soul but concern for the world; not . . . . in terms of religious practice or moral behaviour . . . . in order to attain to God, but a way of life in the world consequent on being possessed by Him."

These two "Studies in the Gospel and the World" are exciting to cut your theological teeth on. Let us hope that the series on "Foundations of the Christian Mission" will maintain this high caliber. (And McGraw-Hill is to be congratulated for publishing these two volumes in the wake of Gerald Anderson's *The Theology of the Christian Mission.*)—Creighton Lacy.

Grace and Reason. A Study in the Theology of Luther. B. A. Gerrish. Oxford. $6.75.

Original monographs on Luther published in this country are few and far between. Here is one of the best of recent years, exhibiting not only gift of style—rare in scholarly writings—but also remarkable facility with the Luther corpus—and its many problems.

The essay, originally a dissertation at Columbia University, addresses itself to Luther's view of reason with the obvious intention of correcting one of the more misunderstood (if such is possible) aspects of the Reformer's thought. As Jacques Maritain's widely read little volume, *Three Reformers,* tellingly illustrates, critics of Luther refer usually to his Occamist background and the disparaging, indeed naughty comments about the "devil's whore" or "Madam Hulda with the waxen nose" to point to his blatantly negative attitude toward reason. Though no one will quarrel that the Wittenberg Reformer used these and other descriptive characterizations, serious Luther scholars have repeatedly suggested that such is not the whole story. A full and detailed analysis, however, has been lacking, and it is to Gerrish's credit that he has successfully presented one here.

The book analyzes the problem in threefold fashion: Part I scans Luther's utterances on reason in several of his mature writings; it also examines the Reformer's attitude toward philosophy and scholasticism. Part II, the heart of the study, uses the Larger Commentary on Galatians of 1535 to elucidate in some detail Luther's basic attitude and its theological presuppositions. Part III, treats the related problem of Luther's views of philology and Humanism.

The findings of the book appear sound and well-balanced. Gerrish admits that not all of Luther's comments on the subject can be neatly harmonized. Nonetheless, he contends—and, in this reviewer's opinion, rightly so—that Luther distinguishes three concepts of "reason": There is, first of all, "natural" reason ruling within its proper domain of worldly matters. There is, secondly, "natural" reason in the realm of spiritual matters; and there is, finally "regenerate" reason as tool or instrument adopting the presuppositions derived from the Word of God. The first understanding might also be called practical reason or plain "common sense"; Luther has no bone to pick here. His denunciations are directed against the second use—when man employs natural reason "to find a gracious God." Thus Luther repudiates man's religious self-sufficiency and thereby the legalism which ensues. Luther's attack upon such use of reason thus aptly defends what was dearest to him: *sola gratia*.—Hans J. Hillerbrand.

The Reformation and Its Significance Today. Joseph C. McLelland. Westminster. 1962. 238 pp. Paper $2.25.

Dr. McLelland, who is Professor of History and Philosophy of Religion and Christian Ethics at Presbyterian College, Montreal, and Associate Professor of Religion at McGill University, is a well-known expert in Reformation thought. In 1957 he published a brilliant study in the theology of Peter Martyr, *The Visible Words of God*. The present work consists of two parts. The first tells the story of the Reformation in 106 pages. Obviously, there is not too much place for details, but the author seems to succeed remarkably in presenting a clear and over-all impression of what actually happened during the Reformation. Of particular note is the fact that he deals not only with Luther, Zwingli, and Calvin, but also with the significant contributions of Peter Martyr, John Knox, and Thomas Cranmer. Moreover, Dr. McLelland, without overlooking the need to describe the personalities of the reformers and their contemporary conditions, makes very clear that here we are reading not merely about an interesting period in history, but about an age when the depths of the Christian faith were brought to light with admirable clarity and persuasion. Originally delivered as lectures, the work has preserved much of the original directness. In fact, the book reads so well that it is difficult to put it down.

In many ways just as interesting, if not more so, is the second part of the study, entitled "Continuing the Reformation Today." Here is a definite and well thought out pattern to show the genuine relevance of the basic ideals of Reformation thought for today. Considered are such issues as liturgy, the space age, the "Negative Protest—Beatnik and Neatnik," the Christian witness in this world, and ecumenicity. Although the author writes with more attention to the problems arising within the Reformed tradition of Protestantism, the applicability of his suggestions is certainly general. And because it is addressed to the intelligent layman, it would seem that at least one of the many uses of this book might well be within an adult study group in any denomination. The well-informed minister will not want to neglect this work.—Egil Grislis.

Reformation Studies. Sixteen Essays in Honor of Roland H. Bainton. Franklin H. Littell, ed. (with a Biographical Appreciation by Georgia Harkness). John Knox. 1962. 284 pp. $5.50.

Professor Bainton retired from Yale last spring and among various other tributes was honored with these Reformation Studies. The appropriateness of this presentation could not be overstated. Almost singlehandedly in this country Professor Bainton is responsible for not only a general appreciation but also a better understanding of the Protestant Reformation. His books have sold more than a million

copies, and for those who cannot read there is the Martin Luther film, which depended largely on the research of Professor Bainton.

Georgia Harkness in her biographical appreciation claims that "few if any have ever studied closely with him without feeling themselves not only better informed and better instructed but better men and women for his outgoing friendliness and the warmth of his personality" (p. 18). If any proof for the truth of this claim were needed, these Essays would abundantly supply it. They are highly relevant, clear, and, though dealing with various themes, nevertheless unified in purpose. Five essays deal with Luther, two with Calvin, and the remaining with other important men and movements of the period. Duke alumni in particular will be gratified to know that Professor Waldo Beach has contributed an essay entitled "Sectarianism and Skepticism: The Strange Allies of Religious Liberty."

Without a doubt, anyone who wants to be better informed about his Protestant heritage ought to be found among the readers of this important volume. This can be said without any qualification, unless it were the observation that the reviewer does not know of any other study which, in a broad scope and yet thoroughly, pays such an impressive attention to the origins of Protestant thought.—Egil Grislis.

Paul Tillich and the Christian Message. George H. Tavard. Scribner's. 1962. 176 pp. $3.95.

In this book we have a serious effort to take on the imposing task of analyzing the thought of Paul Tillich and a willingness of the author to "put himself on the line" as an interpreter of Tillich. There are at least three reasons why this book is significant: 1) it is the first extended critical study of Tillich's thought by an established theologian; 2) it is written by a Roman Catholic who discusses Tillich's position from an equally comprehensive doctrinal commitment; 3) it lays upon Tillichian interpreters (and especially defenders) a new obligation to assess his place within the tradition of Christian theology.

Tavard's main theme is that Tillich's theology is fundamentally an ontology, and the implications of this ontology are heterodox (p. 137). It is no secret to those who have studied Tillich that he drives every idea or doctrine to "its ontological ground." What is more distinctive is Tavard's effort to "unlock" the Tillichian language and expose the consistency and extensiveness of his categories of thought. Thus, Tavard indicates the thoroughness of Tillich's "ontologizing" of faith (pp. 38, 50-1), original sin (pp. 40-1), the cross (p. 79), the church (pp. 104, 112) and Christ (p. 124). On the whole I think that this analysis of Tillich's intention and statement is correct.

However, as a negative comment, it must be admitted that Tavard does not give enough weight to the dynamic element in Tillich's thought. He does see what, I would agree, is the most fundamental tendency of Tillich's system—the priority of essential being over existential being. But here we are at the most crucial crossroads of Tillichian interpretation. Everything hinges upon the decision made at this point. If one understands Tillich to begin at the point of existential being, then his discussion takes on dynamic qualities which give to them an importance and a "reality" which those who insist upon the unitive, ontological nature of Tillich's thought tend to minimize. Methodologically, certainly, Tillich does begin at this existential point. But if methodology is not taken to be primary, and if one stresses the assumptions of essential unity and the priority of essential being, the dynamic element of his thought is easily devalued. Tavard chooses the second emphasis and interprets Tillich from the ontological point of view.

Another value of the book is its contrast of Roman Catholic metaphysics with Tillich's ontology and more

explicitly its challenge of Tillich's Christology from a commitment to the Nicene statement. Tavard too easily identifies essential Protestant thought with pre-Schleiermacherian positions, and this leads him to assume that he is also criticizing Tillich from a normative Protestant perspective. But even though recent and contemporary theological developments should also be taken into account, there is an instructive dialogue between the traditional doctrine of the Roman Church and a modern Protestant theologian.

This is a book which can help in the understanding of a central theme in Tillich's thought, and therefore in understanding the import of his entire system. It is recommended most favorably.—Thomas A. Langford.

God Loves Like That! The Theology of James Denney. John Randolph Taylor. John Knox. 1962. 210 pp. $3.50.

If one were to ask the ministers of the Church of Scotland: "What theologian influenced you between 1900 and 1915?", the answer would be well-nigh unanimous: James Denney. If the second question were: "Why?", the answers would contain such phrases as: his passion for Jesus Christ; his doctrine of the Atonement; his professorial lectures; his belief in preaching. P. T. Forsyth, no mean theologian himself, said of Denney: "He has more important things to say than anyone at present writing on theology" (p. 9). Now an American has been captured by this man; he has written this book to tell us that Denney, being dead, yet speaketh.

Taylor was born to Presbyterian missionaries in China. He is a graduate of Davidson and of U.T.S., Richmond. He has a Ph.D. from Aberdeen, and is now minister of the Church of the Pilgrims in Washington, D. C. He writes with a tidy pen and with something of the passion of his subject. After a brief sketch of Denney's life, there is a plunge into his thought: "Theology at White Heat" (Chapter II). That keynotes the book. Denney wanted a theology which was evangelistic, Biblical, whole and clear. He had it, and Taylor makes us see it. The cross is "The Diamond Pivot" (Chapter III) on which the system revolves. Yet the Resurrection is of supreme importance for the Cross (Chapter VI). Chapters follow on how the Holy Spirit, the Holy Scriptures, and the Preaching Church continue the work of the Atonement, which is still visible in the Biblical union of ethics and eschatology.

We may not accept all of Denney's theology. There is a sternness—a call to duty and self-denial—which tempers his confidence in grace. But he loved people, as his Master did. Thus his austerity is made radiant by the presence of Christ in his heart. A reading of this volume may drive us back to Denney himself. It could be a sound move. Do you know the last words on the plaque which commemorates him in Trinity College, Glasgow? They are: "to whom many owed their souls."—James T. Cleland.

New Frontiers of Christianity. Ralph C. Raughley, ed. Association. 1962. 254 pp. $4.50.

This book brings together the writings of important figures from various disciplines of Christian life and thought. The list of contributors as well as subjects is representative, and areas covered include natural science, psychology, higher education, parish ministry, church and state, and theology. At the same time there are certain basic questions about the whole enterprise. First, there is uncertainty about who this book is written for. I would guess that interested laymen would find it helpful, but I doubt if the "able clergymen" to whom the book is addressed will find many *new frontiers* or startling prognostications. Second, there is an undue amount of attention given to analyses of how we got to where we are. All of these descriptions are too sketchy for an uninformed person and so broad as to provide no new insight for the "well-educated clergyman." Third, there

is too little to indicate broad movements of development. Each man only says what he is interested in—and it is doubtful that this consistently can be called "new frontiers." Finally, I am disappointed that in such a collection there is not an independent chapter on the lay movement (several of the essays mention this) because this is perhaps the most significant *new* frontier in contemporary Christian life. Perhaps, also, more attention should be paid to the liturgical renewal and historical studies. The book does have some good individual essays which the minister might want to check because of his own special interest. But, on the whole, the newness of the contributions are not such as to warrant the cost. I would suggest that one might take the book out of a library (The Jordan Loan?) to pursue special interests.—Thomas A. Langford.

Readings in Religious Philosophy. Geddes MacGregor and J. Wesley Robb. Houghton Mifflin. 1962. 424 pp. $3.95.

It is always dangerous to review a book which is a rival to one's own, and yet it is instructive to assess carefully what someone else in your field has done and honestly attempt to determine its value. In this book of readings we have a collection of materials which have caught the imagination of the editors, but which can only very loosely be called "philosophical." Some of the selections are quite interesting, such as those from Unamuno and Bruce Marshall, but there is no effort to "box the compass" of possible philosophical positions on the different topics listed and the weight is unduly heavy on English philosophy. Indeed, a first impression when one looks at the book is that it is composed of "snippets and Scots." This is too careless a statement, however, even though both of these characteristics obtain. (There are many one- and two-page selections and at least seven selections from Scotsmen.) The use of poetry, the failure to represent existentialism and mysticism (except by one secondary source each) along with no mention of contemporary German thought, as well as the insertion of irrelevant materials (for instance in the section on the "Knowledge of God" the first three selections and the last two do not even discuss this issue), distract from the overall strength of the book. Also the unevenness of the length of selections is puzzling (W. R. Sorley gets nine pages of space in one section while Aristotle, William James, Schweitzer and Buber get only a total of 23 among them, and the informal discussion between A. J. Ayer and Copleston takes 28 pages), and the failure to identify such people as David Cox and Thomas McPherson is disappointing. The book is valuable for a person who wants to peruse the gleanings of two editors who are in the field of philosophy, but it is not strong as a source book for a thorough, precise study of philosophy of religion. —Thomas A. Langford.

Historical Atlas of Religion in America. Edwin Scott Gaustad. Harper and Row. 1962. 179 pp. $8.95.

This is the most important, most useful, and most welcome reference book to appear since this reviewer has been a librarian. It can truly be said to be an essential book for the library of anyone who professes an interest, either amateur or professional, in the religious history of the United States. No other volume in existence brings together so much historical and statistical information on the numerical growth and geographical movement of the various religious groups in this country.

To cite only two of the things it does, its maps provide a county-by-county and state-by-state account of the movement of each denomination from 1650 to 1960, and its 50 charts, graphs and tables furnish figures on membership and number of churches at forty-year intervals for each denom-

ination from the colonial period to the present.

In spite of the incredible volume of factual information which is presented by the maps and charts, more than half the book consists of text. Necessarily brief but well-rounded narrative histories of fifteen major denominations are included, in addition to summary chapters on the growth of American religion in its various periods, and sections on the Indian, the Negro, the Jew, Holiness and Pentecostal groups, and religion in Alaska and Hawaii. Excellent bibliographical notes are supplied throughout.

This book is a mine of information. It cannot be opened at random without revealing some fact which one didn't know before. It is a delight to browse in and to read. And it is a bargain at only $8.95.—Donn Michael Farris.

Methodism and Society: Guidelines for Strategy (*Methodism and Society,* v. 4). Herbert E. Stotts and Paul Deats, Jr. Abingdon. 1962. 383 pp. $5.50.

One is tempted to become rather jaded and little impressed with recurring attempts at critical self-examination and likely for the reason that, in the main, such studies tend to be either blandly superficial or morbidly pessimistic. Herbert Stotts and Paul Deats have offered us a book, however, that is a refreshing exception to this usually dependable inclination. Indeed, this is a volume that might profitably be "assigned reading," especially for every Methodist.

Because of the very nature of this work, the basic divisions of the book fall into four neat parts. Deats provides the theoretical framework of theological and moral norms in sections on "The Challenge of Methodist Social Action" and "The Strategic Response of Methodism to the Challenge." Stotts has responsibility for social analysis and the application of principles and goals in Parts III and IV, which deal with "Methodism in its Social Situation" and "From Theory to Practice." The final chapter is an attempt to suggest some constructive guidelines for Methodist social action.

It is possible that readers other than "the people called Methodists" will find this volume of limited usefulness, but it could be hoped that other communions will discover this book (indeed, the entire *Methodism and Society* study) and be inspired by it to conduct a similar critical self-analysis.

The concern of the work, as stated by the authors, is "not to set forth another strategy, nor to produce a quadrennial program, nor to provide an organizational chart or handbook of committee procedures, nor even to blueprint 'goals for a decade.'" The purpose is rather "to enable the Methodist response to move from a casual and *ad hoc* crisis orientation to one which is increasingly self-conscious, deliberate, and long-range, yet flexible enough to meet crises as they arise" (p. 111). In this endeavor they more than modestly succeed.

Not only are the extensive data, acquired through the MESTA project, collated and analyzed, but certain positive and constructive directions for Methodist social action are formulated. One such position, derived from the theological and ethical frame of reference enunciated by The Methodist Church, "would seem to be that 'All discrimination and enforced segregation based on race should be abolished,' with the sanction that no benevolence funds shall go to discriminating institutions" (p. 157). Examples of this sort could be multiplied. They indicate that the authors have come to wrestle seriously with the moral problems which should be embraced by the contemporary Methodist witness. They suggest, moreover, that this is the work of courageous and sensitive men for whom controversy provides the context for pastoral community. There is no reluctance on the part of the authors to "speak the truth in love."

There is one additional word: this book exhibits an "insider's" knowledge

of the Methodist Church. That, in itself, should commend the volume to Methodists who are concerned about the Church in any of its manifold activities and relations. Together with this, however, the authors bring to their task a keen social sensitivity and an impressive scholarly devotion which will enhance the contribution of the volume for some time to come.—Harmon L. Smith.

Christians and Power Politics. Alan Booth. Association. 1961. 126 pp. $3.

If you are at all concerned about the relevance of the Christian Gospel for the problems of contemporary international government, military technology, and emergent nationalism—or if you have been just a little uneasy with the blandly proposed alternatives of being either "red or dead"—you will want to read deliberately this little monograph by the Secretary of the Commission of the Churches on International Affairs in Great Britain.

Alan Booth has written, in a fresh and lucid style, a modest volume which can, at the least, be described as timely. But more than this, he has sought to apply, as the jacket blurb accurately states it, "the realities of the Gospel to the realities of international life." If he has succeeded in no more than calling the Christian's attention to the ambiguities of ethical decision amid such manifold chaotic forms, his work is well worth the while. This is not a book of easy answers; nor does it suppose to outline some program for a perfect international order and urge men, on whatever scale, to undertake its establishment. It is a brief treatment which attempts to confront the 20th century Christian with the larger existential reality of nations in conflict and to elicit from them a deep and penetrating commitment to the truth of the Gospel for this situation.

With appreciation for the real value of the book, and at the risk of being a bit pedantic, one would nevertheless wish to enter a caveat at the point of Booth's method for approaching this study. The author might be included among those frequently (and somewhat too privately, I think) called "contextualists." By this term is generally meant those who approach questions of Christian moral decision with the claim that Christian ethics is not a speculative question of principles (derived from whatever source) but a practical question of behavior at any given moment within a specific context. Booth recurs to this theme, time and again, with the insistence that Christian ethics is more concerned with the divine "indicative" than with a divine "imperative." One would want to say, simply, that his method seems to have the cart before the horse. And more defense than that one cut some of his theological teeth on Brunner can be offered as justification for such a charge. For, if doing does indeed proceed from being, it can hardly be otherwise than that what is primary in any given context for moral decision is *that* God commands obedience and not *what* the situation demands for solution. Of course, neither position may be allowed to become exclusive and imperialistic. What is perhaps most crucial in any methodological debate is the matter of priority and not the question of relative validity.

The book has genuine merit—a judgment not grudgingly given—and my "lover's quarrel" with the author should not warrant the slightest proscription for the book's usefulness and value. Every pastor with a concern to probe deeply into the problem defined by the book's title (together with those hounded to left and right by the left and right?) will find this thin volume evocative and helpful.—Harmon L. Smith.

Cities and Churches, Readings on the Urban Church. Robert Lee, ed. Westminster. 1962. 366 pages. $3.50.

In response to encouragement from the Department of the Urban Church of the National Council of Churches Professor Robert Lee, of San Francisco Theological Seminary, has brought together 36 previously published articles pertaining to many

facets of the urban church phenomenon. Utilizing, as he does, the genius of 36 specialists, he achieves a comprehensive and knowledgeable coverage of the church's urban problem. The book is designed to serve as a textbook in its field and comes as near qualifying as any book I have found.

Cities and Churches bears the scars of multiple authorship: repetition, especially in the first chapter, and a lack of unity and coherence. Leiffer, Winter and Kloetzli have analyzed the sociological impact of urbanism more effectively, and their works represent more sustained and orderly analyses. Nor does the book reflect the study in depth which results from more prolonged grappling with issues as do one-author books. Furthermore, it seems to this reviewer that some of the articles are of such general concern as to have little place in a book devoted to the peculiar problems of the urban church.

On the whole, however, the book should prove helpful. It is an impressionistic, rather than a scientific, series of jabs, flashes of insight and presentations of data which usually constitute samplings leading to tentative opinions rather than sufficient evidence to warrant the formation of conclusions. The book bears a refreshing quality in that much of it represents on-the-scene reporting from ministers creatively and usually frustratingly involved in the mission to the inner city.

The old standbys, *Effective City Church* and *Urban Church Planning, et al.,* should be discarded, but this book represents a rich and appropriate accompaniment for the study of the church's urban condition. Its scope is so broad that it is a worthwhile reference book on the urban church, except for the fact that it does not give guidance concerning research and survey techniques.

The usual books in this field proceed by defining the urban situation economically, socially and geographically, and describing types of urban churches for the purpose of prescribing programs calculated to enable the churches to carry out their missions. Lee, on the other hand, sees urbanism as a complex psycho-sociological phenomenon whose impact on churches and persons should be understood and in terms of which understanding the church's ministry should be determined. Both approaches are helpful and any course in urban church should take both into account.—O. Kelly Ingram.

Forgiveness and Hope: Toward A Theology for Protestant Christian Education. Rachel Henderlite. John Knox. 1961. 110 pp. $2.75.

Parents and Religion: A Preface to Christian Education. J. Gordon Chamberlin. Westminster. 1961. 102 pp. $2.50.

A Hard Look At Adult Christian Education. John R. Fry. Westminster. 1961. 150 pp. $3.50.

Though a delayed review loses the chance to commend a book in its pristine novelty, there may be a salvaging next best in insisting that last year's book is still especially noteworthy. *Forgiveness and Hope* seems to this reviewer the best job yet of working from the living witness of Christian faith to its appropriate educational expression. Dr. Henderlite is directing the new Presbyterian, U. S., curriculum development, and her book may be supposed representative of its theological foundations.

Christian education may be in its most creative period, Miss Henderlite believes, if it can accept ecumenical enrichment without sacrificing distinctive doctrine; if it can use the promising new developments in education and the sciences of man without being assimilated to secular thought; if the Christian faith and life can be guarded against temptations to reduce faith to intellectual belief, to obscure the depth of sin and the reality of new life, to turn ethics to moralism, to miss the high calling of the church. Those crucial *ifs* hinge on deriving the content, procedures, and spirit of Christian

education, and the life and work of the church generally, from the distinctive theology of the Protestant Reformation. The key Reformation doctrine of justification by faith therefore becomes the organizing principle of this theology for Christian education, as the author works through four main topics: the meaning of faith (epistemology), the nature of man (anthropology), the nature of the new life (ethics), and the meaning of history (eschatology).

The doctrinal content of these chapters is not novel—that would hardly be faithful to the intended renewal of Biblical and Reformation teaching—but it is presented in a remarkably effective way as related on the one hand to perennial threats to reduce the gift and claim of the gospel, and on the other hand to the content and work of Christian education. Moreover, it is a winsome, clear, authentic witness, with some gems of theological formulation. This reviewer would want a broader theological base than the doctrine of justification, and a consequently freer dialogue with the behavioral sciences and education; but such a demurrer from a differing theological position should not lessen appreciation of this excellent little book.

Parents and Religion invites parents "to consider new ways of thinking about the church, the Bible, theology, Christian education" (p. 8). Dr. Chamberlin headed the educational ministry of Riverside Church, New York, before joining the faculty of Pittsburgh Theological Seminary as associate professor of Christian education. In this book he takes a down-to-earth approach, endeavoring to meet parents where they are, interpret to them the meaning of what they are already involved in, and put responsibility on them to think. After dealing briefly with perils of popular, shallow religion, and with obstacles to faith, he presents themes of recent "Renewal in Theology," and proceeds to chapters on "God as a Teacher" (good!), "Choosing Our Ancestors" (our Biblical heritage and faith), and "Introduced to the Church." He discusses what parents and church may expect of each other, what Christian education has been and is, the teacher and teaching, and finally, "Appraising a Church School." This is too much too briefly and sometimes too superficially (especially the reviews of representative theologians and Christian educators); and more realism about the depths of the human problem is needed; but the book still should prove a helpful introduction for many parents.

A Hard Look At Adult Christian Education is a provocative, iconoclastic, yet salutary questioning of our educational ideologies. John Fry, former pastor, lately editor of United Presbyterian adult publications, has come to take a dim view of adults, adult education, and adult educators. "The church will not be reformed or transformed by adult education no matter what its exponents claim or expect," he warns. "The church is not open to its 'future of grace' . . . . The church is destructively, perversely, tragically, malignantly, willfully ignorant. Such ignorance, because it is willful, cannot be touched by knowledge or slyly converted by creative group experience. It is rebellious and defensive. Adult educators not aware (ignorant?) of its reigning power in the church either construct meaningless programs or give up on adult education in disenchantment" (pp. 5, 6). Probingly Kierkegaardian, dogmatically Bultmannian, with verve and Mort Sahl impertinence, Fry attacks educators' group dynamics, ideal of "person," concern for "change," and "churchcraft" generally. "Beyond disenchantment" he proposes a church like a "small university" with a high order of "contract groups" for study for the thinking few. "Christian education," he insists, "seeks not to give or to help or to save or to convert, but to teach the thinking man to think" (p. 107). One could wish Fry were less querulous, fairer to others' views he sometimes misrepresents, not so contemptuous of non-

intellectuals, less apt to roll his pearls down an inclined plane; indeed one could ask a more adequate theology and ethic; but Fry, like Peter Berger, may shock us to clearer perception and a more realistic teaching ministry. —McMurry S. Richey.

Mindful of the Love: The Holy Communion and Daily Life. Stephen F. Bayne, Jr. Oxford. 1962. xi + 132 pp. $2.75.

A year ago, on World Wide Communion Sunday, the Sacrament of the Lord's Supper was celebrated in the Duke Chapel, according to the Methodist ritual, by a Presbyterian. The second person to receive the elements was an Episcopal Bishop. This probably delights the hearts of ecumaniacs. A strict denominationalist may feel that, while the act was probably well-pleasing to Almighty God, it really shouldn't happen again. The Bishop in question has written this little book, four of the five chapters having been originally delivered as addresses to clergy and laity.

It is not uncommon for letters to cross my desk asking for books to help a minister in his instruction of prospective communicants on the meaning of the Great Sacrament. I recommend this one. The chapters analyze, with scholarly insight and contemporary understanding, five phrases from the Liturgy, dealing with remembrance, sacrifice, offering, humbleness, worthiness. The author's purpose was to offset three tendencies in his own denomination: antiquarianism, irrelevance, and idolatry. Practical suggestions grow out of his analysis. Bishop Bayne opens up areas of the Communion service which some of us—to our loss—know nothing about.

The author is an American, presently the Anglican Executive Officer, with offices in Lambeth Palace. He wrote, hoping that his reflections "would be shared generally by all Christians" (xi). It is a valid hope.—James T. Cleland.

Sign Posts on the Christian Way: A Guide to the Devotional Life. Patrick Hankey. Scribner's. 1962. viii + 152. $2.95.

Do you know what ascetical theology is? The Very Reverend Patrick Hankey, Dean of Ely Cathedral, does. He lectured on the subject at the General Theological Seminary in New York; now he has published his reflections. According to Webster, ascetical theology is "the science which treats of the practice of virtue and means of attaining holiness and perfection." It is an explanation of *why* we should seek to be in constant contact with God, and *how* we may do it. This well-printed, handy-sized volume is written for adults who desire to be "grown-up spiritually as they are physically and mentally" (p. v). It is a guide book for a pilgrim progressing to the City of God. All the chapters are helpful: on intention, self-examination, the difficulties of prayer, meditation, spiritual reading, sacrament, and the destination.

Quotations abound from authorities on the disciplined life, for the author knows the classics in this field. Yet he is neither a pedant nor an anthologist. He defines—and repeats his definitions—so that guide posts are both numerous and decipherable. His practical suggestions are sane, for he knows the resources of God and the manifold finiteness of man. For those of us who wish to do advanced work on the subject, he gives us a list of recommended books under three classifications: the writings of the saints (p. 111); instructive books by tried teachers (p. 149); the lives of heroic Christians (p. 150). This volume is, all in all, a bonny book.

Dr. Jowett once said that his greatest problem as a seminarian was to combine the study of theology with the maintenance of the spiritual life. Isn't that still true of most of us? Would we like help? The Dean of Ely is a good coach and a gentle companion.—James T. Cleland.

Preaching Doctrine Through the Church Year. L. Elbert Wethington. Union Theological Seminary, Philippines. 1961. $1.

This is a Divinity School book, and an ecumenical book, for Elbert Wethington received our B.D. and Ph.D. degrees as a Baptist, became a Methodist to answer the missionary call to teach theology in the Philippines, wrote a series of popular articles on doctrine and preaching for all Philippine ministers, and now publishes them as the first volume of "The Christian Leaders' Series." Furthermore, his colleague, Daniel Arichea, Duke M.R.E., 1960, is again in residence with us, and Divinity Students contributed funds for the publication of this and similar leadership books.

Thus writing *out* of our common life, Dr. Wethington writes *to* our common needs. For the needs of the Evangelical church abroad are likewise our needs: to plan our preaching, to educate and build up the people for the work of ministry, to recover the Christ-centered life of service, witness and worship.

The format is simple but suggestive. Expounding the classic seasons of the Christian faith and liturgy; Advent and Christmas, Ephiphany, Lent, Eastertide, Pentecost and Kingdomtide, he provides brief backgrounds of each season, helpful Biblical passages, and dominant themes. All these are intended as "sermon starters," leading preacher and people back toward a more systematic exposition of the "whole Gospel," and a more intelligent participation in the "drama of our salvation."

Perhaps no task facing the worldwide Church is more crucial, or more difficult, and this small book is a too-brief and partial aid. Because doctrinal rather than cultural and liturgical, the style is bare and abstract. But studied with such a book as Gibson's *The Story of the Christian Year,* it could ground our faith in the Bible, and lead us back beyond the Catholic ceremonial Church Year to the ancient Jewish-Christian liturgical cycle, through which, promised Phillips Brooks, "the historical Christ is forever central, in whose presence we may perceive at once our imperfections and our hope."—John J. Rudin II.